



The Improvement Era

January 1966

E

R

A

Going to BYU is something special And special things are worth working for

Brigham Young University is one of the world's great universities, yet it is unlike any other in the world. It combines finest academic physical and spiritual training in an ideal social climate. Standards are high and study is not easy at BYU; therefore, students planning to seek a superior BYU education should prepare for it. Demand is great, but there is always room for the good scholar.

BE SURE YOU QUALIFY

Applications for admission must be accompanied by two copies of transcripts of credits and scores from the American College Tests. These materials are due for Summer School, first term on May 31; for second term on June 30; and for fall semester on July 30. Write to BYU Office of Admissions and Records, Provo, Utah.

Remember, all entering freshmen and all transfer students with less than 15 semester hours of credit must take the American College Tests. They are given in every state. Obtain materials from your high school principal or counselor. The tests are given on the following schedule:

Register for Test	Take Test
Nov. 15-Jan. 22	Feb. 19
Jan. 24-Apr. 2	Apr. 23
April 25-June 4	June 25

MORE DATES TO REMEMBER

Registration, spring semester	Jan. 31-Feb. 1.
Summer School, first term	June 13-July 15.
Summer School, 2nd term	July 18-Aug. 19.
Application deadline, fall semester	July 30.

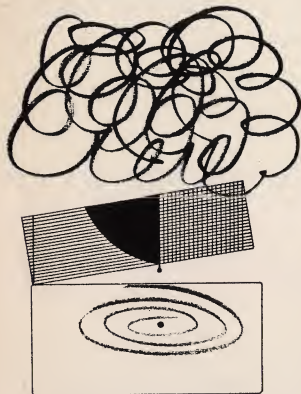


Exploring the Universe

By Dr. Franklin S. Harris Jr.

WATER COLLECTION AND ANALYSIS

The capture of water from clouds on the ground (fog) is possible in some parts of the world under special conditions such as those found on Ascension Island in the South Atlantic and the foggy coastal deserts of northern Chile and southern Peru. Studies by the Universidad del Norte, Antofagasta, Chile, have been made using various mazes of nylon threads to collect water from the clouds pushed against the steep coastal slopes of the northern Chilean desert. The best arrangement collected about 18 quarts of water per cubic yard of collector per day at a cost of about 75 cents.



DIET AND MOTHER INSTINCT

If there is no manganese in the diet of a female pigeon or rat, the animal loses her "mother instinct" and will not feed her young but may smother them in the nest.

A special message to missionaries and their families!



Security Bank, without charge, to provide you with a cashier's check or bank draft, which is the best means of sending funds to him.

It has always been the policy of First Security to provide free service to families sending funds to missionaries in the field.

Whether your missionary is in the U.S. or in a foreign country, we will be pleased at any First

Young men and women entering the Mission Home are also invited to take advantage of our complete banking services. You are welcome to cash checks at any First Security office. We suggest that you also consider opening a checking or savings account.

Come in and let us serve you. With 96 banking offices in 71 Intermountain communities, there is a First Security Bank in or near your community . . . providing every financial service you'll ever need.

First Security Banks

Member Federal Deposit Insurance Corporation



Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching, Music Committee, Department of Education, and other agencies of The Church of Jesus Christ of Latter-day Saints

Contents for January 1966

Volume 69, Number 1

Church Features

The Editor's Page: Our Silent Sermons, <i>President David O. McKay</i>	12
Your Question: Without the Ordinances No Man Can See the Face of God, <i>President Joseph Fielding Smith</i>	14
The Church Moves On, 10; Melchizedek Priesthood: Responsibilities of the Church, 52; Presiding Bishopric's Page, 54.	

Special Features

God and Country or Communism? <i>J. Edgar Hoover</i>	16
Yesterday, <i>Joseph Quinney</i>	18
Home Happiness	20
Growing into Celestial Marriage, Part 1, <i>J. Joel Moss</i>	22
Teaching: The Natural Man—An Enemy to God? Part 2, <i>Alma P. Burton</i>	26
Genealogy: PRS in Full Swing	30
Since Cumorah: The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles, <i>Hugh Nibley</i>	32
My Responsibility, <i>John Lamb</i>	36
Nauvoo as Seen by Artists and Travelers, <i>Stanley B. Kimball</i>	38
Exploring the Universe, <i>Franklin S. Harris, Jr.</i> , 1; These Times: The View from Asia: Hawaii Stopover, <i>G. Homer Durham</i> , 6; Letters and Reports, 4.	~
The Era of Youth	65
The Last Word	80

Family and Home Features

Today's Family: <i>Florence B. Pinnock, Editor</i>	
Mother Nature and Father Time	56
The Best Time of Our Lives, <i>Janet W. Breeze</i>	60

Stories, Poetry

Award Night, <i>Gladys Hesser Burnham</i>	28
Poetry	35, 44, 49, 61, 64

The Improvement Era Offices, 79 South State, Salt Lake City, Utah 84111

DAVID O. MCKAY and RICHARD L. EVANS, Editors; DONALD L. CHASE, Managing Editor; ALBERT L. ZIMMEL, JR., Research Editor; CATHY E. GRANT, DORIS M. MANTON, MAE J. GOSWORTHY, Editorial Assistants; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANNA, The Era of Youth Editor; ELAINE GARNON, The Era of Youth Associate Editor; KEVIN MONTAGUE, The Era of Youth Art Director; RAULFI REYNOLDS, General Art Director; NORMAN F. PACE, Staff Artist.

G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIBLEY, SUREY B. SPERRY, ALMA A. GARNER, Contributing Editors.
C. CARLOS SMITH, JR., General Manager; FLORENCE S. JACOBSEN, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SWAN, Subscription Director; DAVID EVANS, Advertising Director.

© General Superintendent, Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, 1965, and published by the Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$3.00 a year, in advance; multiple subscriptions, 2 years, \$5.75; 3 years, \$8.25; each succeeding year, \$2.00 a year added to the three-year price. Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 24 a word and must be accompanied by sufficient postage for delivery and return. Thirty-day notice is required for change of address. When making a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

ART AND PHOTO CREDITS

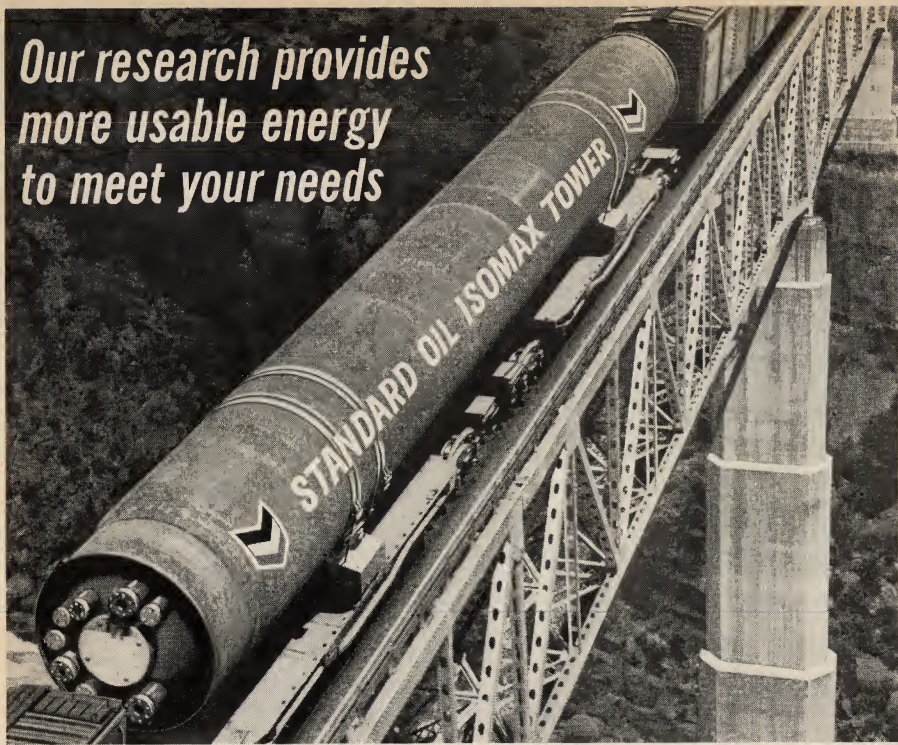
1, 6, 80 Art: Ed Maryon
14 Art: Michelangelo
16 Art: Warren Luch
18 Art: Trevor Southey
20 Art: Michael Graves
22 Art: Ted Nagata
29 Art: Ron Wilkinson
36 Art: Jerry Thompson
49 Art: Michael Graves
54, 56 and Era of Youth Art: Dale Kilbourn
12, 26, 28 Lettering: Maurice Scanlon
13 Photo: Ralph Clark
32 Photo: Ernest Wittke
35 Photo: Church Information Service
38 Photo: Wally Barnus
52 Photo: Lorin Wiggins
Era of Youth Photos: Eldon Linschoten

THE COVER

A winter scene in Provo Canyon, Utah, by Bill Rutcliffe of Orem, Utah, is our cover subject this month.

Cover lithographed in full color by Deseret News Press

*Our research provides
more usable energy
to meet your needs*



This 1,000,000-pound tower — heaviest load ever carried cross-country on rails — is one of 8 for Standard Oil's remarkable new Isomax refining unit, being built to serve the West's expanding demand for petroleum energy.

The Isomax Process, a revolutionary technique developed by Standard Oil scientists, is uniquely efficient in its ability to refine less desirable heavy oils into the highest quality motor fuels.

It is a major breakthrough in supplying the ever increasing need for more specialized high-quality fuels...so important to oil conservation that Standard Oil licenses the process to other oil companies throughout the Free World.

The Isomax Process means better gasolines for *today's* cars, and for cars now being designed for the *future*...another proud research "first" by Standard Oil—for you.



The research skills which created the Isomax® Process go into the development of all our products at the Sign of the Chevron...to take better care of your car. Your boat, too!

* Proprietary Name

*The Chevron—
Sign of excellence*



STANDARD OIL COMPANY OF CALIFORNIA

YOUR SAVINGS...



A PILLAR OF THE FAMILY

Earn 4.97% when our 4.85% current annual rate is compounded daily and maintained a year. State Mutual has never missed an interest payment since our founding in 1889—a 77-year perfect safety record. Daily interest is paid when funds are held through end of quarter, and to date of withdrawal when funds remain six months or more. Assets over \$325 million. Funds postmarked or received by the 10th of the month earn interest from the 1st.

Let us hear from you ...
Mail this coupon.



State Mutual Savings

AND LOAN ASSOCIATION

Dept. 051, 415 W. Fifth Street
Los Angeles, California 90013

- ☐ Please OPEN ☐ or ADD TO ☐ my insured account in name(s) below.
My check or M.O. for \$_____ is enclosed.
☐ Send further savings information.

Name(s) _____
Street _____
City _____ State _____ Zip No. _____
Social Security or I.D. No. _____

Letters and Reports

MATT MORRIS: BOY SCOUTING EXCELLENCE

Matt Morris was an Eagle Scout at thirteen. And his other scouting activities have been on just as high a level of achievement. He is post president of the Kalamazoo (Michigan) Ward, Lansing Stake, Explorer post and chairman of both the district and council cabinets. He attended the 1963 world jamboree at Marathon, Greece. This summer he attended the BYU



International Explorer Conference and two days after returning home headed the Fruit Belt Area Council's contingent to the New York World's Fair Boy Scout Service Corps.

ERA HELPS MISSIONARY WORK AND MISSIONARIES

Recently I bought the March, April, May, June, and July issues of The Improvement Era from two elders of the LDS headquarters here in Toronto. I have been so impressed by your magazine that I should like to subscribe. My wife has noted that there are many articles which are very helpful to a mother of five children. Although I am not a Mormon, I am more attracted by those articles which assist me to understand this great American church. . . .

T. James Brennan
Toronto, Ontario, Canada

THANK YOU FROM QUEZALTENANGO

I am writing a short note of appreciation to thank you for your dedication in helping the elders and Saints to become better informed on the events of the Church of Jesus Christ. We are always using the material and thoughts from the Era in our missionary work here in Quezaltenango. . . .

The Era will always be a magazine I want to subscribe to for the truths it contains. I don't believe there is another magazine that can equal its majesty.

Elder Grant Davis
Quezaltenango, Guatemala
Central America

BISHOPS!

Stake Presidents, Home Owners
and Commercial Firms Tool

FUTURUS

A NEW Flooring that outwears any
carpet or tile indoors or outdoors



3 Year Guarantee

Unique Safety for

Chapels, Fests, Nurseries, Halls, Stairways,
Classrooms and Offices.

Protection from

Water, Snow, Heat, Cold, Gravel, and
Heavy Foot Traffic Cannot Harm It

Distributorships Available

For Free Samples Write to

FUTURUS, INC.

1076 W. Ninth Street
Upland, Calif. - (714) 982-5563

For High Quality Reproductions of

GEOLOGICAL RECORDS • WILLS
MANUSCRIPTS • PRICE SHEETS
PROPOSALS • and other
CAMERA-READY COPY • and

Printing of

FAMILY HISTORIES • THESES
BULLETINS • BOOKLETS • and
other COMMERCIAL PRINTING
At Reasonable Prices



PHONE 359-1732 Area 801

CECIL A. CARR
163 East 2nd South
SALT LAKE CITY, UTAH 84111



42 WEST 2ND, SOUTH • DA 2-1039
SALT LAKE CITY 1, UTAH

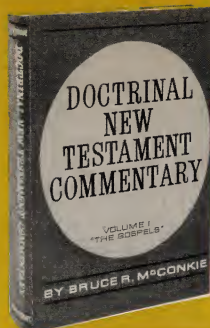
INTERMOUNTAIN'S LARGEST DIAMOND DEALER

NEW!
NEW!
NEW!
NEW!
NEW!
NEW!
NEW!



BOOKCRAFT

1186 South Main
Salt Lake City, Utah 84101



1. DOCTRINAL NEW TESTAMENT COMMENTARY

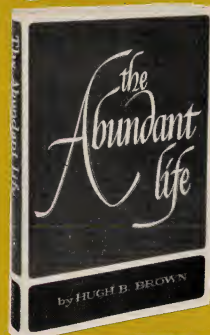
Vol. I THE GOSPELS

by Bruce R. McConkie

This enlightening new book will help you understand the true teachings of the New Testament. The Book of Mormon, Doctrine and Covenants, Pearl of Great Price and the teachings of latter-day prophets are brought into harmony to cast the light of understanding on the full and true meaning of New Testament doctrines.

(886 pages)

\$7.50

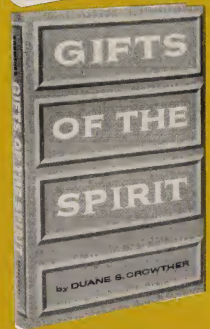


2. THE ABUNDANT LIFE

by Hugh B. Brown

Themes that have provoked the thoughts of man over the ages — character, freedom, truth, God, science, religion, morality and eternity. President Brown's perceptive study matured by wide experience brings to the reader deeper meaning and understanding. An eloquent testimony to all who wish to live the abundant life.

\$3.95



3. GIFTS OF THE SPIRIT

By Duane S. Crowther

Duane S. Crowther is the accomplished author of two prior LDS best-sellers, "Prophecy, Key to the Future" and "Prophecies of Joseph Smith." In this, his newest book, Mr. Crowther accomplishes a three-fold goal. First, to show that divine spiritual gifts exist. Second, to explain the nature of various spiritual gifts. And finally, to show how man can gain the influence of the Holy Ghost and the gifts of the Spirit to enrich his own life. Inspiring reading destined to become a Church classic.

\$3.95

ORDER FROM YOUR NEAREST BOOKCRAFT DEALER OR BY MAIL FROM BOOKCRAFT

BOOKCRAFT:

1186 South Main, Salt Lake City, Utah 84101

1/66

Please send the following circled book or books for which I have enclosed a check or money order in the amount of \$..... 1 2 3

NAME.....

ADDRESS.....

CITY.....

STATE.....

ZIP.....

Your kitchen stays
cleaner when you

COOK ELECTRIC

Nothing is cleaner
than a kilowatt—no
products of combustion.



See the smart new
electric range models
at your dealer's now.

If it's electric, it's better!
UTAH POWER & LIGHT COMPANY



The View from Asia: Hawaii Stopover

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● A seven and one-half hour flight from Honolulu to Tokyo, with approximately 140 of your fellowmen, provides opportunity for both observation and reflection. The meaning of Asia, as the home of most of God's children, was suggested by a Hawaiian stopover. Entry to earth from the preexistence is most frequently made in Asia. Departures to the life beyond occur in greater numbers and at earlier ages than in other places. Also, what happens in the life of man between birth and death happens more frequently in Asia.

There are great differences in this country. A superficial visit to several border areas only suggests the weight and mass of the circumstances. Buddhism and Confucian ethics represent major religious and moral influences. They are mixed with contemporary science, technology, and communications. Two things, however, impressed me most. The examples are taken from Japanese life. They could be drawn from observations in Free China (Taiwan) or from Chinese influence observed among the 4½ millions of Hong Kong.

Observation No. 1: Japanese parents exercise more restraint and achieve better results with quiet, firm, patience than Americans and Westerners do in dealing with their children. The regard for each other, the mutual respect accorded

parents and children, appears to be much greater among Japanese than American families. This observation seems warranted by the following "laboratory" experience.

The plane to Tokyo was crowded. Approximately 90 percent of the passengers were people of Japanese ancestry or origin. We found ourselves in a plane full of young Japanese families. The fathers and mothers were accompanied by many small children. There were also teen-agers, girls and boys.

The smaller children were vigorous and active. They were confined to the narrow spaces afforded by packages, "carry-ons," and human bodies in economy, jet-tourist accommodations. I do not think I have ever seen so many active children in such a small space. They were under my close observation for over seven hours. Whimpers were nonexistent. Cries were heard twice. But the most remarkable thing was the absence of parental scoldings, yellings, the normal outcries one hears and expects from distraught American parents under the same circumstances.

If any Japanese child was told to "shut up!" or to "be quiet!" or to "put that thing down!" or "leave Mary alone, and mind your own business!" or "stop shoving," it was uttered softly or inaudibly. Parental

**\$60 To \$600
CASH**



FOR YOUR
CLUB!
SCHOOL!
CHURCH!

*It's Easy!
It's Fun!*

**100% PROFIT
NO INVESTMENT**

\$60.00 CASH every time 10 members of your group each sell 12 cans of Old-Fashioned Peanut Brittle at \$1.00 per can.
100% PROFIT! The quart size cans cost your group only 50¢ each—sell for \$1.00!
NO INVESTMENT! NOT EVEN 1¢! Order 120 to 1200 cans today. Take up to 30 days to send payment. Give your name, title, phone number and complete address, the name, address, etc. of 2nd officer, name of group, quantity of each desired, and nearest Freight Office (no parcel post). Extras sent **FREE** to cover shipping cost east of Rockies. **OFFER OPEN TO GROUPS ONLY! WRITE TODAY!**

VERNE COLLIER

Dept. 5-21
900 North 19th Street
BIRMINGHAM 3, ALABAMA

advice was given. But restraints were exercised.

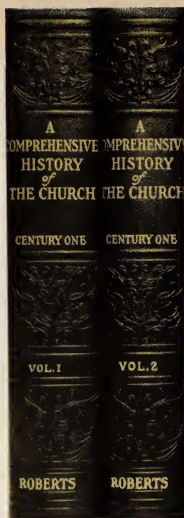
One little fellow insisted on trying to chin himself from the overhead rack. Two others were determined continually to explore the aisles from nose to tail. I saw firm pressure exerted on shoulders, on little arms. But I witnessed not a single spank nor aggravated slap. It was a marvelous laboratory. From an aisle seat, family life compressed into a jet cabin was observed as if under a microscope. Parental discipline was operating. Child responses were evident. But there was no aggravated verbalization nor physical violence. It was impressive. How was it done?

Observation No. 2: Orientals are obviously more polite than Occidentals. At least the outward evidence is more visible. The Japanese, especially, have made a fine art of portraying outward respect for other persons—in elevators, shops, cafés, hotels, airlines. The bow of the Tokyo airport porter who refused a tip (no tipping in Japan!) for taking our bags to the limousine, exacting only fifty yen per bag (360 yen to the dollar); the charming obeisance of the hotel elevator girls; the respectful acknowledgments of department-store clerks—all were impressive. All seemed real.

Why?

An answer to both observations and to both questions lies in Japanese home life. The respect for elders, for family association, for the values of contemplation and meditation runs deep in Oriental culture. Doubtless, it has its hypocrisy and sham. Doubtless too, veneer may cover many surfaces as is elsewhere true. But the outward facts remain, in the face of Westernization. And although the Japanese home, as the Chinese home and the Western home, is under modern pressure, certain lessons remain.

Lesson No. 1 is that the traditional Japanese home embodies and contains its own religious shrine. Each home is, in a sense, a "church" in the Western sense. Orientals go to their temples for special ceremonies and for special religious reasons. But they "go to church" at home. The home is a church. Westerners leave their homes and houses to go to church. Then they leave church and go back to their



Join LDS Books Club now and receive Vol. I of Comprehensive History of the Church HALF PRICE **\$2²⁵** Usual Club Price \$4.50 per vol.

By joining LDS Books Club now you can save 50% on Vol. I of Elder B. H. Roberts' monumental work, "A Comprehensive History of the Church." You pay only \$2.25 for the first volume. You will continue to receive one volume every six months until you have the complete six volume set. Volumes II through VI are priced at only \$4.50 each. The original edition of this excellent work sold for \$9.25 per volume.

This special printing is the same as the original \$9.25 per volume edition except the size is 6 by 9 inches rather than 7 by 10 inches.

Volume I covers the period of Joseph Smith's boyhood to the exodus from Missouri.

Make your first Club selection from the following books.

<p>1. PATHWAYS TO HAPPINESS by David O. McKay David O. McKay explains the need for temples. A prized Church classic. \$3.95</p>	<p>2. THE ABUNDANT LIFE by Hugh B. Brown Articles, speeches and conference addresses never before published. \$3.95</p>	<p>3. THOUGHTS FOR 2 1/2 MINUTE TALKS by Lindsay R. Curtis Timely lessons and fascinating thoughts for talks. Splendid reading for all. \$3.00</p>
<p>4. THE MAGIC OF MORMONISM by Earl Stowell Explains the day-by-day operation of the Church. Especially for converts. \$3.50</p>	<p>5. THE MISSOURI PERSECUTIONS by B. H. Roberts A moving historical account of the Saints' heroism and sacrifice in Missouri. \$3.50</p>	<p>6. WHAT DOTH IT PROFIT by Sterling W. Sill The truths and wisdom of the ages presented in easy-to-read forceful terms. \$3.50</p>



LDS BOOKS CLUB, INC.

P.O. Box 400
Salt Lake City, Utah 84101

LDS Books Club, Inc.
P.O. Box 400 / Salt Lake City, Utah 84101

Check or money order in the amount of \$_____ is enclosed. Please send "A Comprehensive History of the Church" at the special introductory price.

Also, send the following circled book (s) as my first Club selection: 1 2 3 4 5 6

Enroll me as a member and send me monthly reviews. I hereby agree to purchase a minimum of 4 Books Club selections or alternates during the next 12 months at the regular advertised price. I may resign at any time after purchasing four books. For each 4 books I accept, I will receive a valuable bonus book free—a saving of 20%.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

(Good only in U.S. and Canada. Offer expires Feb. 15, 1966)

Wedding Invitations

FROM
IDAHO



Prices
are LOW
in Idaho

100
Custom printed
ONLY **\$5.95**

Some 50 styles include all L.D.S. temple designs in white and latest parchments. Matching Mormon albums, napkins, other accessories. One day rush order service.



Send 25c for catalog & samples, refunded on first order. (50c if air mail desired.)
REXCRAFT, Rexburg, Idaho 83440

Name _____

Address _____

City, Zone, State _____

BLACK & WHITE

FILMS

35¢

8 exposure roll

**DEVELOPED & PRINTED
IN JUMBO SIZE**

12 exposures 50¢ • 20 exposures \$1.00

36 exposures \$1.50

**COLOR FILM
DEVELOPING
KODACOLOR**

8-Exposure Roll per
Dev. and Printing.....\$2.55 roll
12-Exposure Roll per
Dev. and Printing.....\$3.00 roll
Color Reprints..... 20¢each

COLOR SLIDES

135 mm Color Slides per
20 exp., Dev. and Mount...\$1.35 roll
135 mm Color Slides per
36 exp., Dev. and Mount...\$2.40 roll
Color Movie per
8 mm, 25' Roll.....\$1.35 roll

GENEALOGY PHOTOS

NEGATIVES MADE OF OLD
PHOTOS, 60¢ each. PRINTS
OF NEGATIVE, 5¢ each

Send coin only—no C.O.D.'s
Money-Back Guarantee

SAM'S PHOTO LAB

P.O. Box 1115 Dept. AA Salt Lake City, Utah

homes and houses, only a few of which seem to function also as home "churches." The Church of Jesus Christ of Latter-day Saints has struggled to establish family home evenings since the First Presidency's letter of 1915. Re-emphasized in 1965, one was reminded of the apparent lesson from the Japanese homes functioning as the chief centers of veneration and religious worship.

Lesson No. 2 was that it is important to do things in the home that focus attention on the personality of the individuals comprising it. Home is a place of forgotten privileges, including the privilege it affords to do more than take the individuals at home for granted.

The Japanese "tea ceremony" is a case in point. This ceremony, demonstrated to all foreigners, may appear to be formalistic, stilted, and very wearing on the knees and spinal column. Occidentals are not accustomed to sitting either quietly or cross-legged on the floor. Meanwhile, to perform stylized motions in slow motion—whether drinking water, milk, or anything—is foreign to Westerners. But to the Japanese family, the tea ceremony is an occasion for silently, thoughtfully regarding each other. Mother regards the father. Father regards the mother. Parents regard the children. Children regard their brothers and sisters and their parents. All regard each other in turn. A Chinese family dinner does the same.

As I witnessed one such ceremony as a spectator, demonstrated by faculty wives of Keio University, I asked myself the question: What is or are the corresponding occasions in Western culture? The answering thought was that all too often American, even Latter-day Saint families pay this kind of silent, reverential regard at the mortuary after death.

The Japanese family experiences birth and regards the newly arrived babe as do we. Marriages are celebrated. Brides and grooms, parents, and kin regard each other thoughtfully as we do during the ceremony. But the Japanese continue to regard each other closely thereafter, daily. At the Osaka Airport I witnessed the unusual regard accorded by a Chinese husband to his dead wife as he returned her ashes to Taiwan. A little procession

filed into the airport waiting room. It was preceded by a male relative bearing a garland of flowers. He was followed by another relative bearing the photograph of the deceased, a beautiful young woman. Next came the bereaved young husband bearing his wife's ashes in a beautiful silver box suspended by white satin ribbons around his neck. Then came the relatives bearing flowers. Here was the Oriental regard for a departed loved one. It was simple, poignant, touching. Such an event, as with an American or Latter-day Saint death, occurs once to every person. His or her regard follows in our customary ways. But where is the equivalent of the Japanese tea ceremony, daily, in our homes? When does the American family sit down quietly together in the sacred home and reverentially regard each other in life: the earnest hands of the father; the brow of the handsome son; the clear eyes of the daughter; the thankful repose, earned by sacrificial service to all, of the mother? Can it be done at the hurried family prayer before breakfast? before the family explodes in six or seven directions? at dinner? Will one family home evening per week do the job—in these times?

The view from Asia affords many perspectives. Some are harsh. Some are drenched with beauty. The mixtures of the Oriental past and the screaming technologies of the present are omnipresent. There is challenge to the life of man, between birth and death, to regard his nature, his destiny, and the qualities of his fellow beings. Especially to be regarded are those dear ones who form and surround the family altar, be it a barking television set or a shrine conceived for the worship of God and the veneration of his dear children. The view from Asia suggests the importance of the shrine, a shrine in every home.

No member of this Church—husband, father—has the right... ever to express a cross word to his wife or to his children.

—President David O. McKay

"Thanks a hundred million!"

Thanks for making this American's
\$100-Million Year . . .
Thanks to you who have saved regularly
in American Savings accounts . . .
Thanks to you who have financed your
homes "The American Way" . . .
Thanks to you who have improved
your homes with American loans . . .
Thanks to business and community
leaders who have helped make
American Savings an integral part of
a growing Utah and Hawaii.

We are grateful for the thousands of
people who have had faith in
AMERICAN SAVINGS for more than
43 years. It is you who have enabled us
to become one of the nation's few
savings and loan associations to reach
\$100 million in assets.

We are grateful, too, for the happiness
that this growth represents: for the
homes and public buildings we have been
able to finance; for college educations,
dream vacations, new cars and a
hundred million other things that have
been the ultimate result of AMERICAN
SAVINGS accounts.

IN 1965
AMERICAN SAVERS
RECEIVED \$3½ MILLION
IN EARNINGS!
AT
UTAH'S & HAWAII'S
HIGHEST RATE ON
INSURED SAVINGS



Add to or open your
AMERICAN SAVINGS
account — share the
excitement of our
\$100-Million Year!

American Savings & LOAN ASSOCIATION



HOME OFFICE: 63 South Main, Salt Lake City, Utah 84111

SUGAR HOUSE OFFICE:
2186 Highland Drive,
Salt Lake City, Utah 84106

HAWAII DIVISIONAL OFFICE:
915 Fort St., Box 3859,
Honolulu, Hawaii 96812

KALIHI OFFICE:
1851 North King St.,
Honolulu, Hawaii 96819

KAPIOLANI OFFICE:
1602 Kapiolani Blvd.,
Honolulu, Hawaii

GRANGER OFFICE:
2727 West 3500 South,
Salt Lake City, Utah 84119

KAIMUKI OFFICE:
1142-12th Avenue,
Honolulu, Hawaii 96816

HILO OFFICE:
120 Waiuanue Avenue,
Hilo, Hawaii 96720

WAIKIKI OFFICE:
2113 Kalakaua Ave.,
Honolulu, Hawaii



TO YOUR HEALTH,

NATURALLY!



Now you and your family can enjoy the benefits of this modern electric refinement of the old fashioned two-stone flour mill that preserves nature's marvelous nutrition and flavor with exceptional economy.

The All-Grain Flour Mill retains the valuable nutrients of whole grain often lost through heat and damaging action of other milling methods. Why pay the high cost of commercial flour with its bleaches, preservatives and additives?

Available in many sizes.

Guaranteed

Easy terms available

For full information, write:

ALL-GRAIN FLOUR MILL

Dept. E. P. O. Box 168,
Brigham City, Utah

Our winter paradise cruise departs from San Francisco January 27, 1966 and from Los Angeles, January 28, 1966.

Dine, Dance, and Play as you sail over the blue Pacific on the luxury liner, Lurline, to romantic Honolulu.

Then to the garden isle of Kawai. Then visit the valley isle of Maui, then to the big isle of Hawaii.

This wonderful all-expense cruise is priced from \$595.00.

For complete details write for folder

VIDA FOX CLAWSON TOURS

216 South 13th East
Salt Lake City, Utah 84102
Phone 328-0303

The Church Moves On

NOVEMBER 1965

3 Elder Charles E. Mitchener, Jr., was sustained as general secretary-treasurer of the Young Men's Mutual Improvement Association at the regular meeting of the general board this evening. He succeeds the late Elder Alma H. Pettigrew. Elder Mitchener has served as assistant general secretary for ten years.

13 At the annual meeting of Region XII, Boy Scouts of America, concluding at Phoenix, Arizona, today, President N. Eldon Tanner of the First Presidency, Presiding Bishop John H. Vandenberg, First Assistant General Superintendent Marvin J. Ashton, George Richard Hill of the general board, and Elbert R. Curtis, former general superintendent of the Young Men's Mutual Improvement Association, were elected to the Region XII executive committee. Superintendent Ashton and Elders Hill and Curtis were serving and reelected.

14 Elder David D. Lingard sustained as president of Granger North (Utah) Stake succeeding President Frankland J. Kennard, with whom he served as first counselor. New counselors are Elders Robert B. Barber and Arthur L. Sorensen. Elder Harold V. Hyman was released as second counselor.

16 The Mormon Pavilion at the recently closed New York World's Fair has been chosen to receive a "Plant America" award, highest honor given by the American Association of Nurserymen, Inc. A companion award for the outstanding exhibit is also being given to Irvin T. Nelson and Paschall Campbell, landscape architects for the Church.

20 The appointment of Elder John M. Russon of Los Angeles, recently released president of the Swiss Mission, to the priesthood welfare committee was announced.

21 Elder Stanley A. Hutchings sustained as president of Midvale (Utah) Stake with Elders Lloyd Gardner and R. Kent King as his counselors. They succeed President Reed H. Beckstead and his counselors, Elders Dorus A. Thomas and Henry T. Wahlquist.

Elder H. Burke Peterson sustained as president of Phoenix North (Arizona) Stake with Elders Reed E. Price and John H. Tanner as his counselors. They succeed President Rudger G. Smith and his counselors, Elders Dow Ostland and Carl C. Jacobson.

27 It was announced that President David O. McKay has set apart Elder Harry V. Brooks as president of the Hawaii Temple succeeding President Edward L. Clissold. President Brooks, a former president of the Hawaii Mission, has been serving as president of the Bureau of Information in Hawaii. His counselors in the temple presidency are Elders Fred K. Ellis and Faaesaa Mailo.

28 Rose Park North Stake was formed from portions of Rose Park (Salt Lake City) Stake with Elder Joseph L. Lundstrom as president and Elders William G. McFarland and Don P. Campbell called as counselors. The stake, 412th now functioning in the Church, was organized under the direction of Elder Ezra Taft Benson of the Council of the Twelve and Elder Henry D. Taylor, Assistant to the Twelve. Rose Park is a low-cost housing area in northwest Salt Lake City that was developed after World War II.

Elder Robert M. Christensen sustained as second counselor to President Joseph F. Steenblich of Rose Park Stake succeeding President Joseph L. Lundstrom.

Elder John F. Taylor sustained as president of Snowflake (Arizona) Stake with Elders Jay B. Williams and Elbert J. Lewis as counselors. They succeed President Hyrum A. Hendrickson and his counselors, Elders Arthur C. Whiting and Francis W. Erickson.

DECEMBER 1965

4 The appointment of Elder V. Ben Bloxham as supervisor of branch libraries of the Genealogical Society was announced. He succeeds the late Elder Archibald F. Bennett.

9 President David O. McKay switched on 40,000 electric lights in the first annual Christmas-season lighting of Temple Square. Speaking briefly to the 10,000 assembled, he urged that these lights be a symbol of the light shining in the heart of every man, woman, and child during the holiday season. Traditional Christmas music was given by the Tabernacle Choir during the brief program.

11 The First Presidency announced the appointment of Elders J. Howard Dunn, H. Dale Goodwin, Richard W. Maycock, Henry D. Moyle, Jr., and Van A. Neiswander to the Priesthood genealogy and temple-work committee of the Church.

12 This weekend's meetings closed the stake conferences for the year 1965. After a brief Christmas-New Year's vacation, the quarterly conferences begin for 1966 on January 9th and 10th.

UNIVERSITY OF UTAH
SALT LAKE CITY, UTAH 84112

SCHOOL OF FINE ARTS
DEPARTMENT OF MUSIC
MUSIC HALL

William Knabe and Company
East Rochester, New York

Gentlemen:

I am very pleased with my Knabe.

Its action is superb.

Its unique structural features give it a rich resonant tone. From the deep and eloquent base to the transparent treble the sound is somewhat akin to that of the stringed instruments made by the Cremona masters.

Because of its responsive action and its vibrant, varied tonal quality the Knabe is an ideal instrument for playing accompaniments, chamber music and the solo literature.

Very truly yours,

Leroy Robertson

Leroy Robertson, Chairman
Department of Music
University of Utah



"I'm very pleased with my Knabe..."

So writes Leroy Robertson of the University of Utah. Knabe grands and consoles are found wherever fine pianos are required. In Utah's Brigham Young University. At New York's Metropolitan Opera where it has long been Official Piano. Write us. We will send you a colorful catalog and the name of your nearest Knabe dealer.

Knabe
East Rochester, N.Y.
A Signature of Quality Pianos



ATTENTION BISHOPS GENEALOGY PROBLEMS???

ZIONS COLOR INC.
HAS A PROGRAM WHICH
CAN PUT A

Book Of Remembrance

IN EVERY HOME

2991 WEST 3500 SOUTH
SALT LAKE CITY, UTAH PHONE 298-3491



Our Silent Sermons

THE EDITOR'S PAGE

BY PRESIDENT DAVID O. MCKAY



● When do our opportunities for preaching the gospel by precept and by example come? They come to us in our social gatherings, they come to us in our politics, they come to us in our business relations, on the farm, in our dealings in all the affairs of life that the defense of truth ought to exert itself. There may never come a great opportunity to preach to an assembled multitude about the restored gospel. Truly,

"It may not be on the mountain's height

Or over the stormy sea,

It may not be at the battle's front

My Lord will have need of me;

But if, by a still, small voice he calls

To paths that I do not know,

I'll answer, dear Lord, with my hand in thine:

I'll go where you want me to go."

(Mary Brown, *Hymns*, 75.)

When that still, small voice calls to the performance of duty, insignificant though it seem and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength. Let me cite an instance:

A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in the bonds of matrimony, the

ceremony being performed by a minister of another church. This young man was the only member of The Church of Jesus Christ of Latter-day Saints amidst the one hundred or more guests at the table in the hotel. By each plate was the wine cup, filled to the brim, and also a glass of water.

After the ceremony, as the guests were all in their places, the minister arose and said, "Now, I propose that the company drink the health of the newly married couple."

All the guests arose. Propriety suggested that our young man take the wine cup. He was a missionary; he belonged to the Church that preaches the Word of Wisdom, revealed direct from God to the Prophet Joseph. Science since then has proved it to be indeed a word of wisdom. He was preaching that, and up to that moment he tried to live it. Here was a time when he could indulge; no one would know; indeed, it seemed to be the act of propriety, but he resisted.

Now was the time to defend his Church, and that is what he did. He took the glass of water, and some of his immediate friends by him, dropping their wine cups, followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity

to converse with these guests upon the Word of Wisdom.

Was he humiliated? No, he was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women.

I admire, too, that counselor in the presidency of a stake who, at a political gathering when asked to drink the health and success of that party, left his champagne untouched.

The chairman came and said, "You did not respond to the toast for the success of the party. Aren't you one with us?"

Our brother said, "Yes, I did." The chairman said, "There is your champagne untouched."

"But," replied the counselor, "you see the glass of water is empty. I do not drink champagne nor intoxicants, but I am with you in wishing the success of the party."

The man grasped his hand and said, "I admire your strength in living up to your principles."

They always do. The most powerful sermon preached is often the silent sermon of our actions confirming what the world knows to be our beliefs.



YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
OF THE FIRST
PRESIDENCY

**Without
the
Ordinances
No Man
Can See
the Face
of God**

Michelangelo, Sistine Chapel

QUESTION: "I would appreciate an explanation of a passage in the Doctrine and Covenants which is as follows:

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

"For without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.'" (D&C 84:19-24.)

ANSWER: If you will look at the date of this revelation, you will discover that it was given in September 1832, which was two years after the organization of the Church and several years after the appearance of the Father and the Son to the Prophet Joseph Smith. Therefore, permit me to emphasize this fact: There is no law or commandment which declares that the Father could not appear to a man in person when the Holy Priesthood was not among men on the earth. In this day when the divine authority is here and men are appointed to officiate in its ordinances, there is no occasion for the Father to come to any man who has no divine authority. At a time when the priesthood is conferred, and there are authorized servants who bear divine authority, there could hardly arise a time when the Father and the Son should have occasion to appear to any man who was without that authority.

There is one thing, however, that is of the greatest importance. The divine law has always been that there should be at least two witnesses to every manifestation of vital importance. It is written in the book of Deuteronomy:

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19:15.)

The Savior also said:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:15-18.)

How wonderful it would be if this counsel of our Savior were universally followed and, when differences arise between brethren, they would take time to sit down calmly and consider their differences in the spirit of charity, humility, and prayer. It has occurred many times that a trivial matter could have been easily settled among brethren by a calm and humble discussion of differences in the spirit of prayer. Many a heart is aching and many a friendship has been permanently broken because the power of Satan has entered into the hearts of men and brethren.



God & Country or Communism

This revealing and stirring message on the evils and the threat of communism was given by Mr. Hoover several years ago. Even though new personalities now dictate in Russia, and another power, Red China, now clamors for leadership in the communist world, the principles expounded by Mr. Hoover have not changed. Because the principle of freedom is such an important part of the gospel of Jesus Christ, this message is being printed here in the hopes that it will help Latter-day Saints understand more clearly the growing menace of communism.*

BY J. EDGAR HOOVER
DIRECTOR, FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE

*Reprinted with permission from the American Legion Magazine

● From the top of a mountain nearly two thousand years ago, Christ warned mankind against being duped by the very menace which we face today. He said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.)

No words could more accurately describe the purveyors of the evil philosophy we know as communism, and no words of warning are more urgently needed than at the present.

Communism—the scourge of our generation—has not weakened. Its philosophy has not changed. The danger from it has not lessened. At this very moment the same old communist crowd is doing business at the same old communist stand in the same old subversive way! And we are letting them do it!

The Communist Party, USA, is exulting that it has received a renewed lease on life. The first concrete action of the revitalized party has been a tremendous expansion in the field of propaganda. At the same time it is concentrating on its plans for renewed expansion in other areas. New campaigns of infiltration are being readied as pressure tactics are intensified. Recently a party organizer speaking before a party meeting indicated that the party must revitalize its industrial concentration program, and that this meant an increase in party activity by industrial clubs and an increase in party study programs. Another party leader emphasized that it was most important for the party to have its members in heavy industry, in the steel mills and in shipyards. Still another revealed that the youth of America is to be the object of intensified communist effort. This party leader indicated that the Communist Party intends to concentrate on teen-agers and to influence them through use of concealed members, particularly those in church groups and civic organizations. Still others emphasized the need to develop young leadership and to place young party members in unions. Another, speaking of plans for the future, was more than satisfied over the fact that membership in a campus youth group which was subject to communist manipulation had recently quadrupled.

Party members throughout the nation have been working intensively in still another of many areas. Their purpose has been to exploit protests against continued testing of nuclear weapons and to secure a ban against such tests. Proposed plans to achieve their aim include the infiltration and influencing of reputable organizations and the circulation of pamphlets, leaflets, petitions, and newspaper advertising. High on their priority list of infiltration targets are minority groups. Inevitably, any organizations within such groups, created for sound, legitimate reasons and for the advancement of worthwhile causes, serve as

magnets to communist action. It is in such areas that the divisive tactics of the communists become most effective.

Division and disunity are communist weapons. The communist capacity to exploit every problem is limitless. The red hand of communism intensifies racial division while pretending to strive for equality. It pits race against race, worker against manager, and group against group. It muddies the waters of peace while shouting, "Coexistence!"

The tactics of communism do not change! Hypocrisy, guile, deceit, and subversion are the hallmarks of communism today as they were yesterday. Here in America every walk of life has been infiltrated by the fanged salesmen of subversion cloaked in the lamb's wool of glowing promise.

The prophets of communism in America, both those in the open and the infinitely more dangerous concealed coconspirators, are as false, as hypocritical, as merciless, and as deadly as their Russian counterparts who started on their evil route a little earlier. These false prophets of twentieth-century America, emulating their foreign masters, sow their dragon's teeth of dissension and future slavery among the innocent, the ignorant, the gullible, and the indifferent. And how are we to identify them?

Again, Christ gave us the answer in simple words:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"... by their fruits ye shall know them." (Matt. 7:16, 20.)

What are the fruits of communism? Its past victims would have many answers. Millions of Russian kulaks, speaking from the grave, would say, "Death!" The Ukrainians under forced collectivization would shout, "Famine!" The racked bones in the cellars of the Lubianka and a thousand similar dank holes would shriek, "Torture!" Surely the wrenched minds of millions of brainwashed victims would cry, "Corruption!" And have not the recent victims, the Hungarians, experienced to the full the ride of the Four Horsemen: war; strife; famine; and the pestilence of corruption, duplicity, and treason?

"And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Rev. 6:8.)

I am not attempting to interpret Revelation. I simply ask, What better description can there be of the terror that stalks that unhappy portion of the earth where the mailed fist of communism has closed shut?

"By their fruits ye shall know them."

No matter how enticing the mask it wears, no matter

how seductive its promises, the fruits of communism inescapably and inevitably are evil.

What, then, shall we do to insure that Americans will never eat the bitter fruit which is the dreadful lot of more than one-third of the peoples of the world?

The legion of men who have fought to keep America free of tyranny can have but one answer. That answer is: Learn what communism is and make ourselves aware of the tactics used by those who promote communism.

What is communism? It is a system of thought and action originated by Marx and Engels, developed by Lenin, and continued by Stalin and Khrushchev. That system embodies, among other things: a materialistic explanation of man and the universe; a materialistic interpretation of history centering about the class struggle; abolition of the noncommunist state; a revolutionary theory and a flexible course of action by which to abolish freedom of enterprise; a code of action based not on morals but on utility—the end justifies the means; the abolition of all religions; and, finally, a worldwide communist revolution leading to a worldwide communist society.

What is the end result of this system of thought and action? It is the reduction of man from a spiritual creature to the level of high-grade animal whose sole reason for being is to copulate and die.

And what are the visible results as the soulless system crunches its monstrous way toward its goal? Those who have eyes and whose will to see the truth has not been blunted by propaganda can recount the long history of inhumane crimes committed in the

name of communism. Indeed, what better historian can the system have than its leading exponent, Khrushchev? The story of murders, cynicism, deceit, brutality, and official ineptitude which he detailed in his denunciation of Stalin is certainly the story of communism under one man. But has there been a change?

Not by words, but "by their fruits ye shall know them." Surely the crash of the mailed fist on Hungary should sound far louder and clearer than Khrushchev's song of "coexistence." The rivers of blood spilled in Hungary will have been shed in vain if Khrushchev's satanic suggestion—the "marriage of convenience" between communism and capitalism—is consummated. Against the background of Hungary's agony, can any rational person believe that the proposed bridegroom, communism, would prove to be other than he has in the past—a deadly bluebeard?

Just what does the official "return to Leninism" proclaimed by the Communist Party mean?

It means, simply, more of the same. Communism cannot change. Should it change, it would cease to be communism. The return to Leninism means, as always, the reduction of every individual to the lowest common denominator. It means a continuation of infiltration and subversion, of anti-Semitism and the strangulation of all religious worship. It means forced labor, secret police, constant purges, and a gang hierarchy grimly battling each other for the precarious top role of ruthless dictator.

Too many Americans had learned too much about the tactics and objectives (Continued on page 46)





Yesterday

BY THE LATE JOSEPH QUINNEY, JR.,
FORMER PRESIDENT OF THE CANADIAN AND
NORTHWESTERN STATES MISSIONS AND LOGAN TEMPLE

Yesterday, with all her gifts, promises, joys, and opportunities, has forever passed beyond my reach and the power of my control.

Yesterday recorded all my performances of the day. Were they high and lofty, filled with results, or were they weighed in the balance of neglect and indifference?

Yesterday held for me the great gift of *work*; there were twenty-four hours of time at my disposal. I was either slow to grasp the opportunities, or else I responded to the mighty call of service.

Yesterday was ablaze with problems; someone was busy in their solution; they were adding to the world knowledge, either in the home, in the town, in the city, in the state, or in the nation. New truths were being unfolded and moving the world with light and power and bringing to the human race a deeper meaning of life. Where did I stand in the solution of yesterday's problems?

Yesterday gave me the high privilege of feeling a little deeper the joys of life and the things I should do to appreciate to the fullest the richness of life.

Yesterday my friends were in need of sympathetic encouragement; they were looking and waiting for me. Did I measure up to expectations? Did I arrive in time?

Yesterday told me that friendship is a deep and sacred thing. Did I betray the confidence that tied together these bonds of holy union?

Yesterday found me obligated to carry a message of love to the hearts of my fellowmen; indeed, I felt the mighty sense of duty upon me; there was vouchsafed to me a sacred calling. Did I permit the hour to pass without responding to such a responsibility?

Yesterday provided the time and place for me to speak to God and tell him of my genuine gratitude for his goodness and his great love, also to have a better knowledge of him and the purpose he had in my creation. Is it possible that I was so much engrossed in the material things of life that this holy communion with God was omitted?

Yesterday? All I have of it is a memory, a memory of what I could and should have been. It has now passed into God's care. But today is *mine, mine*. The morning breaks, and with it the great light of love sheds its rays upon the pathway of promise. Today is *mine* to make it *my day, God's day*.

(TAKEN FROM THE IMPROVEMENT ERA, FEBRUARY 1924, P. 334.)

Watch these pages each month for inspirational messages to help

HOME HAPPINESS

IS LEARNING and living the gospel together as a family.

No one can teach your children as well as you can. Teach them with confidence—you know them better, love them more, and are with them more than anyone else. These are reasons why the commandments of the Lord to teach children are given to parents.

“Earnestly we urge parents to gather their families around them, and to instruct them in truth and righteousness, and in family love and loyalty.”

President David O. McKay



HOME HAPPINESS

IS KNOWING you have a home evening manual which meets the needs of all types of families.

The manual is planned around one basic gospel truth each week. Each of these truths applies to everyone, from the oldest adult to the smallest child. Every family, regardless of size, age, or interest, can profit by learning more about how this gospel idea can help them in their lives.

This is what different families have said about the home evening lessons:

Person alone: It is the highlight of the week when I study my home evening manual. I contemplate what I can do during the coming week to make myself a better person.

Young couple: These lessons have brought us closer as husband and wife. We talk about things that would otherwise be passed by. This time set aside once a week enables us to discuss our problems, learn more about the gospel, and try better to apply the principles to our daily lives.

Older couple: Until we began studying these les-

sons, I almost began to feel that all there was to the gospel for us was paying tithing, keeping the Word of Wisdom, and attending church. We now really make an effort to have consideration and compassion for people. Now we try to help others instead of expecting them to help us.

Family with young children: We have become more understanding of our children's problems and more aware of the effect our actions have upon them.

Family with older and younger children: Finding ourselves in a teaching position once a week to our own children makes us more aware of our own actions. We have no desire to be hypocritical. Discussing the gospel has developed better communication among us all. We still struggle with petty bickering and other faults, but we notice a definite mellowing, a sense of cooperation, and a desire for family harmony. We talk together more freely about important matters.

Dormitory group: The weekly lesson gives us students a chance to know each other well. We get along better as we try to live gospel standards. We have a better appreciation for each other's differences. It gives us an opportunity for group prayer, which we find very special.

you with your Family Home Evenings



FIRST IN A SERIES
BY J. JOEL MOSS, PH.D.

PROFESSOR OF HUMAN DEVELOPMENT AND FAMILY RELATIONS
BRIGHAM YOUNG UNIVERSITY

Growing into Ce

●I am a husband. At my home, probably bustling about, as is her nature, is a lovely lady whom I call my wife. Years ago, we knelt beside an altar and, gazing deeply into each other's eyes, pledged ourselves to love, honor, and cherish each other for time and all eternity.

Now it is sixteen years later. As my wife gazes across a room at me, what does she see?—a partner in a celestial relationship, a sweetheart, a source of security, a pay check, a challenge, a boss, a wisp of the wind that can never be caught at home, or a headache? When I look at my wife what do I see?—a partner in a celestial marriage, a lovely woman, an angel of mercy, a nuisance, a nagger, or a sinister manipulator?

As we look at our marriage, do we see a developing partnership, a growing relationship, an enticing challenge, a struggle for survival, a competitive game or battlefield, a romantic episode, or a routine existence?

Celestial marriage, ordained and created by God, is begun with the temple ceremony, but it becomes a living reality only as a couple grows into it.

There is no perfect marriage. For each of us there is just this marriage in which we are involved. There is no perfect partner, including ourselves. There are just the one we have and the one we are. There is no absolute one way to build a celestial marriage. There is just the way which best unleashes the most possibilities in this pair joined by holy ordinance. There are no other resources to use in building the marriage than those brought in the personalities of the partners and what they can call forth from the spiritual resources provided by God, by their faith, and through personal growth. There are only principles to learn, understand, and apply.

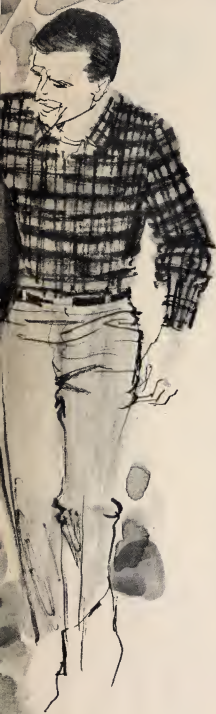
Let us discuss some of these principles. But, before doing so, one other point should be noted. If you had never seen a large, beautiful plant or tree, you would have a hard time knowing when you had grown one.

The three articles in this series were published originally under the title "Moss on Marriage," by Extension Publications, Brigham Young University, Provo, Utah.

Likewise, clear recognition of what a celestial marriage is becomes needful in understanding how to develop one. The guidelines for such a marriage are contained in the scriptures, but they aren't always easy to pick out. The scriptures talk much of love, which is certainly the basis for richness in human relationships. But the designation of some measuring sticks to know when we have achieved love, or even what we are trying to achieve, is, like much of the scriptures, left for those who have eyes to see and ears to hear.



lestial Marriage



Seeing and hearing such things become even more difficult when we have been reared in a world in which the model of marriage is not necessarily the celestial one.

The advertised marriage model in our country often sounds like something out of a fabulous novel wherein feelings and emotions run high and the ecstasy of love is the key ingredient sought. But behind this front stage appearance, some of the leading thinkers of our world are describing a model for marriage which comes closer to our conception. In this model, sharing and appreciation and companionship are the key ingredients.

Let us examine these three ingredients. Sharing implies partnership. Unless one feels such a sharing, partnership throughout eternity would hardly be a desirable goal. Companionship implies doing things together—planning, deciding, and doing. In a celestial marriage both partners must continue to grow as individuals if they would feed continually new richness into the marriage. One growing at the expense of the other is certainly not sharing nor companionship. Without the experience of doing things together, there is little opportunity for sharing. Appreciation implies respect. Without respect for self and partner, one has no hope, no vision, and certainly no eagerness to engage in partnership activities. To be anxious to grow individually or to make con-

tributions in building a relationship, one has to feel likable and liked.

Now, if some of the best thinkers on the subject are agreeing that this type of marriage is the "rich" marriage, what have we to add from the gospel? The interpretation of love given in the scriptures seems to imply sharing and appreciation and companionship—all three being of significance. It would seem that the world is catching a glimpse of some of the vital ingredients of richness in human relationships. The one ingredient which the gospel adds is spirituality. This gives purpose to life and a depth to the sharing and companionship which are above and beyond human creativeness.

In speaking of a couple whose love had grown through the years to full maturity, Felix Adler, the psychologist, once said:

"Together they have traveled the road of life, and remembrance now holds them close, remembrance of many hours of ineffable felicity, or a sense of union as near to bliss as mortal hearts can realize, of high aspirations pursued in common, of sorrows shared—sacramental sorrows. And now, nearing the end, hand in hand, they look forth upon the wide universe, and the love which they found in themselves and still find there to the last becomes to them a pledge of the vaster love that moves beyond the stars and suns." (Felix Adler, *Incompatibility in Marriage* [New York: D. Appleton and Co., 1930], p. 15.)

Or as expressed by David Mace, the noted English marriage counselor:

"What husband and wife need for the full maturing of their relationship is a sense of shared destiny, a feeling that they are members of a team working in a great cause, united in the service of mankind. Some of the most deeply happy married couples I have known have found their happiness in pursuing together the destiny which they deeply believed they had come to share." (David Mace, *Success in Marriage* [New York: Abingdon Press, 1958], p. 42.)

I have an atheist friend who has one of the richest

. . . but there will always be honest differences

of marriages. There is sharing and companionship. Each has a deep appreciation for the other, and they share a feeling of service to mankind through the education and training of children. They have all these things, but they lack spirituality—a sense of partnership with God and the divine love that fills the universe. It is this great partnership with God and the resulting depth of living we must grasp and exemplify, or we have nothing to provide to the world.

Sharing feeds on emotional honesty. People can share only that which they have available within their personalities. Thus, every person has good that he can share. Every marriage has magnets which bind the relationship together. But these magnets are not the same for all couples. Sometime ago I was asked the question, "Is there such a thing as a husband who is too easygoing and doesn't have too much to say one way or another?" The question reflects the concern of a lady seeking for a sense of sharing, but apparently limited by her husband's responses.

There are many such men—and women—who either have few real concerns or are unable to express what they feel. A sharing relationship with such an individual does not develop the same way as it will with a different personality.

There are dominating people to whom others must display some signs of dependency. There are cautious people married to people who are more dynamic and aggressive. Our partner's personality may be very similar to ours, but there will always be honest differences which will appear and around which our sense of sharing must develop.

A girl once asked me what I meant by emotional honesty. Since I knew her brother and his wife, I suggested them as an example.

"Tell me," I said, "what was it like to live with your brother?"

"He's likable, interesting, very capable, and usually pleasant," was her response.

"I know this," I said. "Tell me more."

"Well, he always has to have his way."

"Does he realize this?" I asked.

"No, not really," she replied.

I then asked, "Does his wife realize it, and is she able to handle it?"

"I'm sure she does. She seems very good at manipulating things so that she gets what she really wants but he thinks it is his idea. She's also strong enough that, in a few things, she really holds out against him."

"Tell me," I said, "what would happen in this marriage if the husband better realized what he did and its effects on the marriage?"

"Well," said the sister, "I suspect she'd not have to manipulate things so much, and life would be a little more relaxed. And, I guess, maybe they'd find it easier to talk together and do more things together, rather than so much of what he wants. Maybe they would even get to know each other better."

There is a particular pattern of sharing in this couple's marriage, but with some limitations. It will not change quickly, and, if maintained, its quality will depend greatly upon the ability of that wife to create sharing experiences and to weave her life with that prescribed by the husband.

This is not just a matter of family leadership. A man can lead and





which will appear and around which our sense of sharing must develop

that the girl feels left out?" The answer has to be that both are problems—realities which would affect the ability of this couple to share if they should marry. At the moment, the particular problem was that the girl had feelings of being left out but had been unable to openly and honestly admit them. She was more sensitive to feelings of being left out than the average girl. This was a reality which she had to deal with, both in mate selection and in the nature of the sharing which would go on in her marriage.

Continuing with the conversation, she said, "We went to the ball game the other night. In the midst of the game he became very interested and leaned forward, concentrating on it. He didn't pay any attention to me, and I began to feel left out. Finally, I reached out and tapped him on the shoulder and said, 'Remember me?' He replied, 'Shut up and watch the ball game.'"

The girl wanted some sharing. The fellow was involved in the ball game, and she was not. So she turned to him to ask him to help her become a part of what was going on. Instead of so responding, he told her to take care of herself. She could not and as a result spent the rest of the game in resentment and anger, which she turned loose on him on their way home. This fellow's concentration will be most helpful to him occupationally. But the girl who marries him is likely to be ignored at times. This was an emotional reality which this girl had to face and decide whether she could live with or not. It was a reflection of areas in which sharing would not be easy for them but, if handled right, could be accepted and the sharing incidences built in other ways.

I told this story one time at a BYU Education Week, and after the session a lady came up to say, "I have an even better one for you. When we go to a ball game my husband is just like a teen-ager. He raves and screams with the best of them. This proved very annoying to me until I even felt embarrassed to go to a game with him. Guess how we solved it?" I admitted I was most interested, and she went on to say, "When we go to a game now, I tell him to go with his friends and have fun, and I go with my friends. We don't sit together at ball games any more, and we both enjoy them."

(Continued on page 48)

preside without imposing his will upon people except when inspired. Dominating men act as though their every action is inspired, and there are but few so faithful as to walk that closely with God.

Sometime ago a girl came into my office and said, "Brother Moss, my boy friend has a problem!" In conversation I found that the problem was that the fellow could not tell the girl how he felt about things. So I asked the girl, "Can't he ever tell you how he feels?"

Her reply, "Only when I press him to tell me."

I asked, "Why do you want to know how he feels most of the time?"

She said, "Any girl who is interested in a fellow wants to know how he feels or she feels left out."

Now, we can say, "Who has the problem? Is the problem that the fellow cannot express himself or

The Natural Man...An

BY ALMA P. BURTON

ASSISTANT ADMINISTRATOR OF SEMINARIES AND
INSTITUTES OF RELIGION

● The Prophet Joseph Smith received a revelation for the Church declaring:

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D&C 93:38.)

Man was as innocent after birth as he was before birth. Adam's transgression was atoned for through the blood of Jesus Christ, as Paul stated:

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Continuing the revelation to Joseph Smith, the Lord stated:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (D&C 93:39.)

These scriptures reveal that we are innocent before God because of the atonement of Christ; that the wicked one, meaning the devil, takes light and truth from some of the children of men, which causes them to go astray; and finally, that others lose the light and truth which they formerly possessed and go astray because of the traditions of their fathers. When we become accountable before God, we begin to exercise our agency; and if we then follow the enticements of Satan and do not repent, we are led away from the light and truth we once had. If we lose the desire and the will to repent and become servants of the devil, then we become carnal, sensual, and devilish. When we lose the Spirit of the Lord and love Satan's ways more than the Lord's way, then we become an enemy to God as Satan is an enemy to God.

The purpose that God has in protecting children against the temptation of Satan is that they may be prepared when they become eight years of age to live above sin, for the most part, and to remain close to their Heavenly Father.

The importance of youth being properly taught cannot be overstressed. The Lord has always placed

the responsibility for the instruction of children upon the parents. In this dispensation he revealed:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25-28.)

When a child reaches the age of accountability, he begins to exercise his agency, and this he does on the basis of his experience and knowledge acquired during his first eight years in mortality. He also exercises his agency on the basis of his experience as a spirit child prior to earth life. If he has been properly taught in the ways of the Lord here, and if he was valiant in the preexistence, he will have an advantage over the one who has not been valiant prior to earth life and who has not had the advantage of good instruction and example in the home. It is all the more significant that parents in Zion properly teach their children the doctrines of the kingdom. Those having been properly taught have the responsibility of keeping the commandments of God and cannot be relieved from the awful and fearful outcome of their deeds if they do not remain faithful. Benjamin taught regarding this:

"And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be

Enemy to God?

teaching

CONDUCTED BY THE
CHURCH SCHOOL SYSTEM

PART TWO

blessed, prospered, and preserved—

"I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness [this is Benjamin's central theme that when we turn away from God we become an enemy to him by our disobedience]; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.

"Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever." (Mosiah 2:36-38.)

The Lord revealed further information to the Prophet Joseph Smith on this subject:

"And that he created man, male and female, after his own image and in his own likeness created he them;

"And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

"But by the transgression of these holy laws man became sensual and devilish, and became fallen man." (D&C 20:18-20.)

Here again is proclaimed the doctrine that man became sensual and devilish and *fallen man* by transgressing the holy laws of God.

President Heber J. Grant taught that while man is not able to live perfectly, he who is striving to live the commandments of God is following the path that leads to life eternal.

"I do not believe that any man lives up to his ideals, but if we are striving, if we are working, if we are trying, to the best of our ability, to improve day by day, then we are in the line of our duty. If we are

seeking to remedy our own defects, if we are so living that we can ask God for light, for knowledge, for intelligence, and above all, for His Spirit, that we may overcome our weaknesses, then, I can tell you, we are in the straight and narrow path that leads to life eternal. Then we need have no fear." (*Gospel Standards*, pp. 184-185.)

King Benjamin pointed out that all men would be judged, "... every man according to his works, whether they be good, or whether they be evil." (Mosiah 3:24.) And then he stated:

"And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord unto a state of misery and endless torment, from whence they can no more return; therefore they have drunk damnation to their own souls." (Mosiah 3:25.)

Again the thought is emphasized that they have "drunk damnation to their ... souls," and they alone are responsible for their waywardness in following after Satan and for the damnation they suffer.

"Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever.

"And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever." (Mosiah 3:26-27.)

He who finds himself in such a condition is the enemy to God that King Benjamin has reference to, and he will continue to be an enemy to God "unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.) (*Continued on page 62*)

Award Night



BY GLADYS HESSER BURNHAM

Mel's younger brother, were waiting, and they trudged to the bus, all excited. It was Ralph's first real trip. He had been skiing on short hills for some time.

They boarded the ski lift to the top of Mt. Baldy and then were to climb a hundred yards or so to the saddle and ski down the other side and around the base of this mountain peak and be picked up not too far from the base of the lift. It wasn't a regular run, but the older boys had done it before, and it gave them such a feeling of accomplishment, to be so alone and yet not too far away.

It was a long gentle slope and shouldn't keep them out late. Al had such a good feeling to think his father was to see him receive his scout award.

After eating their lunches at the top of the ski lift, Melvin, Ralph, and Al topped the snow-packed rise of the hill and stood viewing the vast expanse of snow-locked wonderland. All around them the mountains towered, cold and forbidding. Ahead, down a smooth-looking expanse the ski run fell away steeply, then more gently. It had been a hard climb, but now it was all downhill and easy.



"All set," said Al. "I surely hope it won't take us too long to get down. My dad stayed home from his truck run today just to be able to go to my Eagle Scout award dinner with me tonight. First time in a long time he has been able to take any time off."

Mel said, "I'll break trail the first part. Ralph, you next. Here goes," and giving a grand push, down he went.

• As Al started out the door to catch the bus to the ski resort, his mother called, "Be sure to watch the time and plan to be back early for the award banquet. Remember, Dad took the day off from his trucking job to see you receive your Eagle Scout award. He would be very upset if you didn't think enough of him to be here on time. His job means our living, you know."

"I know. I want him to be proud of me." Al's blue eyes glowed.

"He is, but his job must come first, as a rule. He felt this occasion was special."

The other two boys, Mel and Ralph,

Ralph, being a year younger and out for the first time on a long run, needed the protection the two older boys offered. He was a little fearful of the long incline, but bravely pushed off.

Al glanced around at the awe-inspiring scenery, listened to the eerie stillness, and shoved off. As he rounded a huge pine tree, he pulled up short and yelled for Mel. Ralph was lying crumpled up, one leg under him, the other ski sticking up in the air. In the stillness his voice should have carried, but Mel didn't stop.

Frantically Al checked to see if Ralph were breathing. He was, but seemed to be knocked out. Al decided his leg must be broken. He eased him around more comfortably and took stock.

Remembering his scout training he searched for limbs and branches to keep a fire burning. He built a good small fire close to Ralph, who was protected by the big rock that must have thrown him and had been partially uncovered by his fall. It made a little protection from the wind on one side, and the pine just across the cleared space helped on the other side. With his scout ax he

cut pine branches for a bed.

Now that he was partially prepared, he turned to Ralph and rubbed snow on his forehead, and soon he opened his eyes.

"What happened? I'm a fine friend."

"Careful. Don't move. I think your leg is broken. You've been 'out' for quite a while. You had me scared."

"Did Mel go on ahead?"

"Yes, I yelled but he didn't hear me. He will miss us at the bottom and go for help."

Al washed off the bruised face with snow water. What was he going to do about the scout dinner? He had promised his dad he would be home early. Could he go on down and leave Ralph

alone? What if no one came before morning?

Ralph broke his reverie. "I'm sure glad I was in the middle. I'd hate to stay here alone."

"Oh, Mel will get help before too long." He threw more wood on the fire.

"It's a good thing you and I have all the canteens and the lunch that was left. At least we won't starve."

Dusk came early in this high valley hemmed in by higher moun-

(Continued on page 64)



IF

● After three years of acquiring registrations and further developing the program, the Genealogical Society's Pedigree Referral Service (PRS) is now in full operation. The service was first introduced in January 1963, at which time all persons pursuing genealogical interests, both members of the Church and nonmembers, were invited to register with PRS their direct ancestral surnames together with the localities and periods of time involved. Since that time, PRS participants have registered nearly half a million surname entries, and the PRS file is growing steadily each month as more and more persons learn of the service.

The goal of PRS is to bring together those individuals who have the same ancestry and who are performing genealogical research on the same lines. After registering the surnames, localities, and periods of time from their pedigrees, persons are eligible to request searches in the PRS file for the names and addresses of other PRS participants who have registered similar information. Once in communication with others of the same ancestry, these individuals can perform their genealogical research in cooperation with one another, thereby helping to prevent duplication in research.

Realizing that several generations back many researchers are descended from the same ancestors, the need for cooperation in locating and identifying these ancestors is obvious. It is with this idea in mind that the Genealogical Society devised the Pedigree Referral Service to stimulate cooperation among individuals in their research and to encourage sharing of genealogical findings.

PRS is strictly a participant-oriented service. The file of surnames, localities, and periods of time being accumulated can consist only of the information registered by those participating in the service. The service is in no way connected with the processing of records for temple ordinance work or with any of the Genealogical Society's files of family group records or baptisms and endowments performed. Neither is

PRS

IN FULL SWING

PRS connected with the services performed by the Genealogical Society's research department. PRS is a separate service entity operated by the library.

PRS works on a "pigeonhole" principle. Have you ever gone to the post office to ask for general delivery mail? Did you notice how the mail is sorted alphabetically and placed in little pigeonholes waiting to be claimed? PRS works in this manner, except that the pigeonholing is done by computers and the facts are stored on magnetic tapes. To give you an idea of how the program works, imagine such a post office arrangement and picture yourself going to a clerk and asking for all the names and addresses in the box labeled: ATKINSON, from Marshfield, Plymouth County, Massachusetts, during the period 1750-1850. The clerk then hands you the names and addresses of all other persons who have come in and made registrations containing this information, which were later sorted into this particular box. Of course, PRS registrations and inquiries are made in a much more modern and efficient manner, thanks to the amazing abilities of today's machines, but the old-fashioned principle behind the operation is as down to earth as sorting mail.

It can be easily understood that the more registrations there are, the greater are the chances that there will be names and addresses to obtain. If there are no names and addresses in the "pigeonhole," this simply means no one has yet registered the surname you are looking for from the particular locality and period of time; but there may be many persons whose names and addresses could be obtained if only they would register.

A most important factor in the success of PRS is the size of the PRS file. The file grows as more and more individuals register the surnames, localities, and periods of time from their pedigrees. Each year hundreds of thousands of names may be added to the file. Thus the service becomes increasingly more useful as time goes by and as the file grows.

There is no charge for individuals to register; how-

ever, there is a charge for inquiries. PRS is not a profit-producing service; the vast initial investment required to develop the program and to get the service going was subsidized by the Genealogical Society. The charge for inquiries is calculated to cover the major portion of the cost of the computer time involved in answering inquiries.

In the early stages of the program, including the present and the next year or so, the registration portion of the program should receive the most active emphasis. It is possible that inquiries made at present will yield good success, but there is also a chance that no results will be obtained. Participants may desire to submit test inquiries to see what kind of response they will receive. If the response is good, fine; but participants should not be discouraged if no results are obtained.

Before inquiries can be made, participants inquiring already must have registered with PRS and have received a PRS Number. The PRS Number is the participant's assigned identification number. After this number is received, it must appear on all communications with PRS. The reason for limiting inquiries to those who have registered is to encourage the growth of the file.

As stated earlier, the goal of PRS is to get people together who are working on the same lines. Once they are in communication with each other, these people can work together. Thus, after PRS has fulfilled its purposes and has people together, the individuals themselves should then share their findings. It is surprising how often new leads or new information is discovered in the hands of some far-distant cousin. Such comments as, "If I had only known about you sooner," are common in genealogical circles.

Undoubtedly in the future, the first step for beginning genealogists the world over will be to register with PRS. Next, they will submit inquiries pertaining to the surnames they are interested in. This will put the beginner in touch with others who are working on the same lines he

(Continued on page 64)

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

[Dr. Nibley continues with the window that the Book of Mormon opens on strange and forgotten customs and traditions that are just now being brought to light.]

● (50) Some years ago we called attention to the undeniably Iranian background to the story of Moroni's "title of liberty" in the story of Kawe, the founder of the religious brotherhood of the Magi, who with his leather apron borne aloft as a banner rallied the people to gain their freedom and thus laid the traditional foundations of the Persian nation.³⁶ It is still not clear how Iran gets into the picture, but nothing is more certainly agreed upon among scholars today than that Iranian influences are *very strong* in the



These rare artifacts, ancient wooden dishes and earthen oil lamps, found in Jordan were obtained recently by the Church through the Palestine Archaeological Museum.

Dead Sea Scrolls.³⁷ Moroni, however, while actually announcing that he is following a familiar Old World tradition, traces the custom back not to the founder of the Magi but to the founder of Israel, Jacob himself. (51) He recalls to the minds of his hearers a story with which he indicates they are

all quite familiar, the story of the two halves of Joseph's garment and what they meant. The story has been preserved from ancient Jewish sources in the pages of Tha'labi, but I have never found it anywhere else nor ever seen a translation of Tha'labi. Where could Joseph Smith have got it?

(52) In the Book of Mormon we meet with a peculiar rite of hanging.

When a notorious debunker of religion was convicted of murder, "they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered

an ignominious death." (Alma 1:15.) A like fate was suffered centuries later by the traitor Zemnariyah. This goes back to a very old tradition indeed, that of the first false preachers, Harut and Marut (fallen angels), who first corrupted the word of God and as a result hang to this day between heaven and earth confessing their sin. Their counterpart in Jewish tradition is the angel Shamozi, who "repented, and by way of penance hung himself up between heaven and earth."³⁸ These may be only old legends, but they were legends that certain ancient people took very seriously, and they are known to the author of the Book of Mormon.

(53) The Book of Mormon contains a remarkable account of a plague of serpents in the early days, long before Lehi's time, that made life very hard for the cattle, and of how the snakes were finally exterminated in the rule of a great king, who also led his people in big communal hunts. It all sounds very archaic, and it can be paralleled very closely in the Egyptian records that recall how the serpents once plagued the cattle and how the settlers of the land under their great migratory king exterminated the serpents and then divided the land into hunting domain and farm land, exactly as did King Lib.³⁹

(54) Another oddity of the "protohistoric" period in the Book of Ether is the staging of an uprising at the end of 42 years of a king's reign. (Ether 8:10, 15, 32.) Why 42? Whatever the reason, it is interesting to find in the oldest king-list of Mesopotamia among regnal years that are obviously symbolic and astral (most being multiples of 12, 36, or 52) a significant number of reigns that are multiples of 42—2100, 840, 420, 2310, 21.⁴⁰ The

number 42 is even more significant in the Pharaonic economy, where the 42 nomes and the 42 blessings of the king's coronation have a symbolic significance, and the king must be replaced at the end of a regnal period divisible by six or seven years.⁴¹ The reasons for this we do not know, but the reality and the antiquity of the traditions match very well in the Old World and the New.

The Book of Mormon is so generous with proper names that no other evidence should be necessary to establish its authenticity. Along with a sprinkling of Arabic, Greek, and possibly Hittite or Hurrian names, more than two hundred proper names are almost equally divided between Hebrew and Egyptian forms. Incidentally, (55) the prevalence in Palestine of Egyptian culture circa 600 BC is one of the claims for which our text was long held up to ridicule, but today a lot is known about the really intimate cultural ties between the two peoples. (56) A large part of the Hebrew names in the Book of Mormon are nonbiblical, but preserve the authentic forms of the Hebrew names of the period as attested in newly discovered documents.⁴² Some important place names we have only in translation in the Book of Mormon, the best known being Bountiful and Desolation. Bountiful is a typical colonizer's name (cf. Olbia, Euxin), while it is known that the ancient Semites gave the name Hormah, meaning Destruction or Desolation, "to any scene of defeat."⁴³

(57) Book of Mormon theophoric names such as Gadianhi, Kori-hor, Amnihar, etc., follow the proper rules of construction with the conventional employment of mimation and nunation. (58) The Egyptian names even fall into the

Old World statistical pattern with an absolute predominance of the name Ammon, with Manti second in order, and a heavy emphasis on names beginning with "Pa" and high frequency of the elements "mor" and "hor."⁴⁴ (59) It is hard to explain bull's-eyes like Kori-hor, Pahoran, and Paankhi as pure accidents. Paankhi was a popular Egyptian name in the seventh century BC, but it was not known until the end of the last century; and what American would dream of cooking up such combinations as "aa" or "kh"? Interestingly enough, there are two separate Kori-hors (the name is spelled variously) in the Old World, the one a genuine Egyptian name (Kheri-hor, Hurhor, etc., was a high priest and chief judge who seized the throne in 1085 BC), and the other of Asiatic origin going back to the dawn of history.⁴⁵ This is interesting because there are also two forms of the name in the Book of Mormon, the one (Corihor) being an important Jaredite name, and the other (Kori-hor) the name of a Nephite chief judge.

(60) Of particular interest is the name Hermounts because of its extreme oddity. Until two years ago this writer always passed it by in silence, being unable to make anything of it. But when a student asked for an explanation of the word in its Book of Mormon context, its source became instantly clear: Hermounts in the Book of Mormon is the wild country of the borderlands, the hunting grounds, "that part of the wilderness which was infested by wild and ravenous beasts." (Alma 2:37.) The equivalent of such a district in Egypt is Hermonthis, the land of Month, the Egyptian Pan, the god of wild places and things. Hermounts and Hermonthis are close enough to satisfy the most exacting philolo-

gist.⁴⁰ (61) The Egyptian Month of Hermonthis was an extremely popular figure in Lehi's day, to judge by the great frequency with which his name occurs in the composition of proper names in various forms: Montu, Mendes, Menti, etc.; it is the Book of Mormon Manti, next to Ammon, the commonest name element in the Nephite onomasticon.⁴⁷

A surprisingly large number of studies have appeared in recent years on the subject of Egyptian names for the Red Sea, the reason being that the Egyptians had many names and were always making up others. Especially in the late period, according to a recent report, the Egyptians were fond of "evolving new names for different seas."⁴⁸ (62) Again, the reason for the odd practice is not known, but it is entirely in keeping with Lehi's behavior: "And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters." (1 Nephi 17:5. Italics added.) "Many waters" is a typical Egyptian designation (that is the meaning of Fayyum, in fact), but what about "Irreantum"? It is not a Semetic name, and Lehi even goes to the trouble of translating it. It has recently been shown that one of the more common Egyptian names for the Red Sea was Iaru, which is not Egyptian and the meaning of which is unknown.⁴⁹ That would take care of the "Irre-" element in Lehi's name, while "-antum" can be matched by two characteristic Egyptian forms, *iny-t* and *anjt*, both describing large bodies of water, the former possibly the Gulf of Suez, the latter the "Waters of Busiris." On the other hand, since "Iaru" has never been explained, could it be related to the old Indo-European word for "sea," the Hittite form of which is

*arunash*⁵⁰⁰ *Aru-na-sh* corresponds closely enough with Irre-an-t(um), but we won't include it among our more valid parallels since we throw it in just for fun.


Another name to play with is Rameumtum, designating the high stands at the ceremonial places of the Zoramites, a people who preferred the old customs of the Mulekites to the discipline of the Nephites. The Mulekites, it will be recalled, were a mixed crowd of Near Eastern emigrants who took little stock in the rites and customs of the Jews. Recently Leipoldt has shown that the pillar-sitting monks of Syria, who caused such a sensation in early Christian times, were actually carrying on an ancient pagan tradition in the land, by which a man would mount on a high pillar at some important ceremonial center and from the top of it pray for the people.⁵¹ The performance of the Christian stylites consisted of endless gyrations atop a high pillar. A large number of related Greek words describe the idea: *Remb-*, *ramp-*, *rhamp-* imply wild ecstatic circling motions, especially in the air. The word has been traced back to a Phoenician original, *raba-* (Hebrew *rab*), applied to a kind of missile launcher. Could we be here on the trail of our word Rameumtum?

Literary clues to authenticity swarm in the Book of Mormon. (63) The colophons are impressive. The first three verses of the Book of Mormon are a perfect colophon. Most colophons are more abbreviated than this (there are a number in the Book of Mormon). A readily accessible Egyptian one is that at the end of the famous "Story of the Shipwrecked Sailor."⁵² Here the reliability of the writer is established, the source of his information given with the

explanation that this document has been written with his own fingers. (Cf. 1 Nephi 1:3: "And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.") Incidentally, the name-pair is interesting: the scribe is Amoni the son of Amonah—a combination strongly reminiscent of certain Book of Mormon family names.

(64) In these articles we have pointed out the authentic form of the Testament of Lehi as thoroughly typical of a large number of early Jewish apocryphal writings, as (65) some years ago we noted that Lehi's "qasidah" (1 Nephi 2:9-10) fits every specification of the earliest known form of desert poetry. (66) We have also called attention above to the way in which the biblical quotations in the Book of Mormon depart from the Masoretic and Septuagint texts at those very places (and only there) where those two disagree with each other, showing that the original readings have been lost. (67) The much-ridiculed Book of Mormon practice of beginning every sentence with "It came to pass" or "Behold" is now vindicated as conventional Egyptian usage.⁵³ (68) Also the term "reformed Egyptian" has been assailed with fury for many years. When the Book of Mormon was published, Champollion had not yet applied the name of "demotic" to that remarkable Egyptian shorthand which became the vogue in Lehi's day: actually, "reformed Egyptian" is exactly what demotic is.⁵⁴

The occasional change of person or number in the midst of a sentence in the Book of Mormon, though bad English grammar, is really characteristic of the ancient prophets (and the Dead Sea
(Continued on page 44)



THE TABERNACLE CHOIR SINGS

"THE BATTLE HYMN OF THE REPUBLIC"

THE ORGANIST PLAYS THE GREAT ORGAN

BY WENDELL B. HAMMOND

*There is a vast stillness on the virgin prairie;
A deep composure rests upon it as a mantle;
Absent is the whisper of a blade of grass.
Then comes the low, muted note of a meadowlark,
Then a chorus of many larks—throbbing, throbbing.*

*Now a glorious songbird on a golden bush
Pours out a melody so pure
That cherubim might wish to echo
And do echo and repeat in chorus swelling,
Which transports us as on wings upward,
Upward and over the undulations of the prairie.*

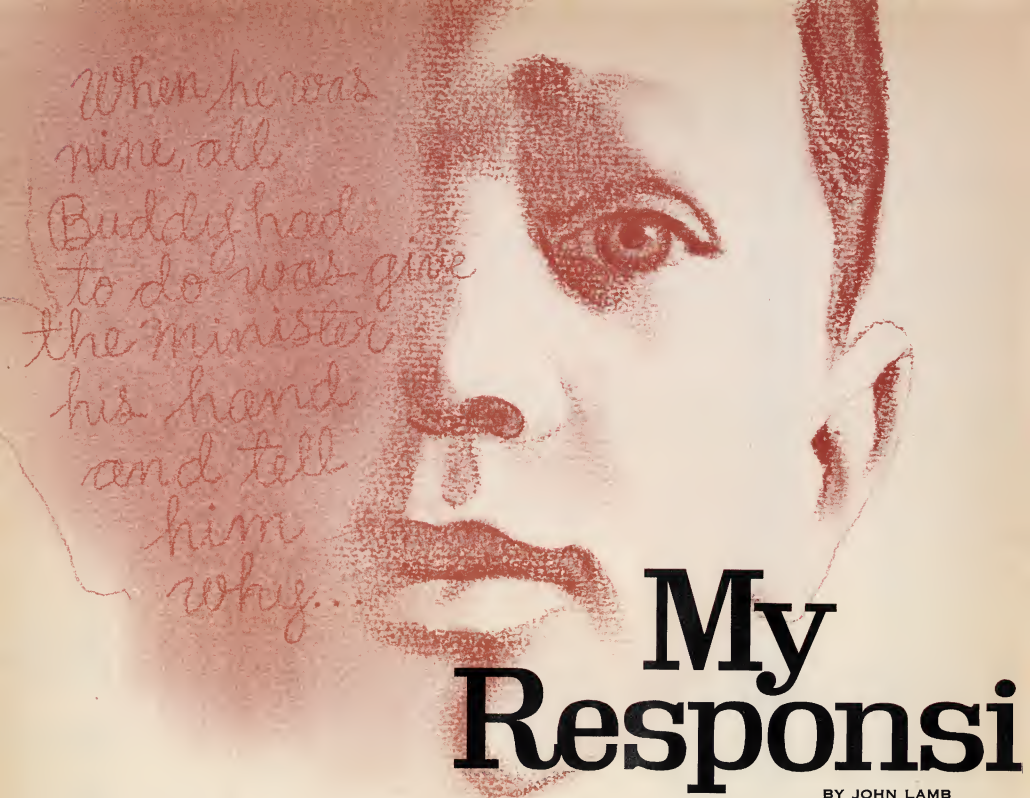
*In joyous flight over the sweet prairie lands,
We are borne in serene exultation—
Yes, over the undulations of the prairie
And the waving grass of the sweet prairie lands
To return to the glorious songbird
Whose rapturous chant abides with us
For time we wish unending,
For moments uncounted, for time unending.*

*Then appear swift eagles, wildly beating their great wings;
They swove near us, then soar upward;
We hear the winnowing of their triumphant wings.*

*Then the prairie trembles to the tread of armies,
For now the tattered blue and faded gray
Once again are marching, but in columns now as brothers,
Eagerly now to the roll, the stirring roll of drums,
Surely now and swiftly, for, transfigured by his glory,
They press on to meet the coming of the Lord;
The coming of the Lord they must behold.*

*Again the eagles, flashing by,
Scream as they soar and mount the heavens;
And the heavens in swift accord
Resound and echo in joyous peals of triumph.*

• • •
*The Tabernacle Choir has sung
"The Battle Hymn of the Republic"
With the organist at the great organ.*



When he was
nine, all
Buddy had
to do was give
the minister
his hand
and tell
him
why...

My Responsi

BY JOHN LAMB

This article was originally a talk given at Sacrament meeting in the Philadelphia (Pennsylvania) Ward, where John Lamb is a member of the Church. Brother Lamb, who joined the Church in 1957, is an accomplished musician and has toured with the Duke Ellington Band as a bass player. He is 31 years of age.

● I would like to tell you a story about a boy whom I shall call Buddy. He was born in a small southern town under restricted circumstances and grew up as normally as he could. When he was nine years old he decided that it was time for him to join his parents' church.

Buddy, from his earliest moments, had always participated in church activities like Sunday School. So it was easy to become a member, especially after promptings from older boys in the church.

Joining was a simple matter. All Buddy had to do was walk to the front, give the minister his hand, and tell him why he wanted to be a member. This latter requirement was rather difficult for Buddy. When it was his turn, he just stood there looking at the con-

gregation. After seemingly hours of embarrassment, he finally whispered to the minister, "I want to be saved." The preacher asked, "Are you willing to be a good boy from now on?" Buddy stammered, "Yes." He was accepted as a candidate, was baptized, attended meetings regularly, and paid his weekly church dues.

Buddy continued to be active in his church until high-school graduation. It was time to think about a career. Buddy enlisted in the Air Force.

Service life was different. While Buddy found that much discipline was required, he also discovered a new freedom from parents. He could have a beer if he wanted and smoke without parental interference. "Boy, this is great!" he said. He began drinking coffee, not because he particularly enjoyed it but because it gave him a feeling of status and made him feel grown-up.

As you can see Buddy was a normal boy. His childhood and early military experiences were much like those of any other American boy.

But there was a difference.
Buddy was a Negro.
And Buddy is me, John Lamb.

The fact is, I "quit" religion altogether when I got into the service. It appeared to be only a Sunday get-together. The teachings were vague and inconsistent with Christian daily living. I began to experience problems of adjustment to my military surroundings and life in general. Frustrations and anxieties took over. I went to doctors and nothing was wrong; my health was perfect. "Life must be better than this," I thought. "Something must be done."

As a child I had been taught to pray but discarded the habit as a teen-ager. I began to pray again, not knowing what to expect but hoping that it would relieve my distressed feelings.

"If there is a God," I prayed, "please guide me. I am willing to abide your commandments. I have to know what is right and what is wrong."

Shortly afterward, I decided to return to my old faith. However, I found that this did not work. The same feelings of ignorance and inconsistency still lingered in the church.

The next step in my search for peace of mind was to study many religions. Not only did I investigate numerous faiths, but I lived among many of the Air Force members, learned their habits and their teach-

bility



ings. The one thing I did learn was that all churches share good principles and hold much truth in common.

But this was not enough for me. I kept searching.

My path always led me to the same place, the barracks where Jerry lived. Jerry was a Mormon from Salt Lake City who seemed to have the answers to many of my perplexing questions.

I'll never forget first hearing about Jerry. My knowledge of Mormons was limited to a faint remembrance of Brigham Young, perhaps picked up in high school. One day I overheard a conversation: "Yeh, he's a Mormon," one fellow said. "Who are you talking about?" another questioned. "That guy over there. He's from Salt Lake, belongs to some religious outfit."

The conversation didn't mean much at the time. But I gradually got to know Jerry, which came in handy when I became interested in various religions.

I would always go to Jerry to find out what he had to say about points of scripture. Often I would question him on his beliefs. He had some good points, but I figured he could be wrong, so I started attending

classes in Catholicism.

One Catholic study session pulled me up straight. The Catholic Church claimed that it could act in the name of God. No Protestant church could claim this authority because they all had broken off from the mother church.

Confusion thoroughly overtook me.

Jerry's calm answer when I took the question of authority to him was that I had been misled. "Some day I'll prove it, John," he promised. I challenged him to prove it and the sooner the better.

Sometime later as Jerry was preparing to go to a meeting, I saw a Book of Mormon on his table and inquired about it. Upon learning that it was one of the scriptures of his Church, I requested a copy.

The first several chapters did it. It was one of the most boring books I had ever read. Back on the shelf it went where it collected dust for six months.

Every time I approached Jerry about his religion, he was always busy. But I kept at him, and one day he said, "Come upstairs, John."

With that beginning, the wonderful truths began to unfold. As he expounded, the scriptures all started to make sense. The Book of Mormon took on significant meaning. The foundation of revelation, the necessity of apostles and prophets, the authority to administer ordinances, the restoration of the gospel and of the Holy Priesthood became vivid truths. As I read the Joseph Smith story, it seemed as if I were reliving it. I, too, passed from ignorance to light.

To make a long story short, I was baptized into The Church of Jesus Christ of Latter-day Saints, received the Holy Ghost, and was accepted into membership.

"But John Lamb," everyone I met seemed to ask, "what about the priesthood? You are a Negro! You were really brainwashed by those Mormons, weren't you?"

And my answer was, and still is: "I know this to be the inspired, restored gospel of Jesus Christ, not through blind faith, but through a knowledge that I have gained from our Heavenly Father."

My position in this restored Church reminds me of the parable of the talents. Two men received more than one talent each and multiplied them in their lord's absence. Another man hid his talent. All of them were responsible for increasing their talents.

Men now holding the priesthood have a talent. For the present, God has given me other talents. It is my duty as a member of the Church to render service in every way I possibly can, to increase the talents I have been given. I am not excused and neither is a priesthood holder.

My brothers and sisters, we are eligible for the blessings of the restored gospel of Jesus Christ. I pray we will ever make ourselves worthy to receive them.

NAUVOO

as seen by artists and travelers

BY STANLEY B. KIMBALL
ASSOCIATE PROFESSOR OF HISTORY
SOUTHERN ILLINOIS UNIVERSITY

●The fascinating, though until recently ignored and forgotten, history of the Nauvoo period of our Church is currently being restudied, reevaluated, and reinterpreted as it has never been before. Nauvoo Restoration, Inc., has already made considerable progress towards its ultimate goal of restoring Nauvoo. Southern Illinois University has also done much to contribute to the better understanding and study of Nauvoo. In 1962 it excavated the Nauvoo Temple site and for the last five years has been collecting microfilm copies of all types of source material on the history of the Church during the Nauvoo period. At the moment, this collection, the largest of its kind, consists of over ninety rolls of microfilm and is still growing. A second edition of an *Annotated Catalogue* of this collection is now in preparation. The National Park Service commissioned David E. Miller of the University of Utah to write a book on Nauvoo, and The University of Illinois Press has just published Robert B. Flanders' *Nauvoo: Kingdom on the Mississippi*. Even so, much remains to be done in this important period of church history, about which there is to date, unfortunately and unaccountably, no complete scholarly account.

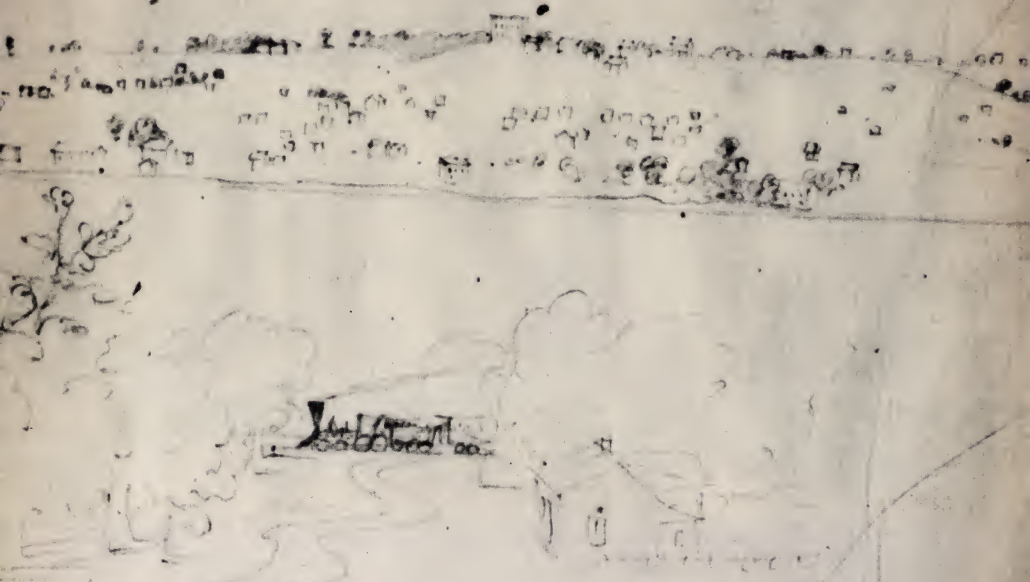
In July 1962 the Era printed the author's sampler

of little-known travel literature, photographs, and drawings of the 1840's pertaining to Nauvoo. This article is similar to the first in that it presents completely new or little-known views of travelers and rare or unknown drawings of the 1850's and 1860's. For convenience the following accounts are arranged in three categories: views of foreign travelers, those of American citizens, and the descriptions of river and immigrant guides.

For several reasons the account of a German, Dr. Moritz Wagner, is the most interesting of the foreign visitors.¹ During 1852 and 1853 Wagner made an extensive tour of the United States. In October of 1852 he was in Nauvoo. He records that there were then scarcely 2,000 people in the city. He stayed overnight in the Mansion House and probably met the Prophet's widow, Emma Smith Bidamon, although he does not record it.²

The most interesting and important contribution of Wagner is his rather offhand remark that "on October 18 some building stones from the Mormon Temple were sold in my presence to a builder from St. Louis for \$1,500."³ (Considerable effort on the part of several members of the St. Louis Stake has

Nauvoo, Ill.
from Montrose, Ia.



A pencil sketch of "Nauvoo, Illinois, from Montrose, Iowa" by Edwin Whitefield, drawn in 1856 or 1857. Courtesy Missouri Historical Society, St. Louis.

been expended in attempting to locate one of these stones. To date we have not found one, but have succeeded in exploding several legends regarding their whereabouts.)

French as well as German travelers visited Nauvoo. The French were particularly attracted to the area since it was the headquarters of the Icarian movement from 1849 to 1859.⁴ In 1855 a small group of five French families from the industrial city of Vienne, France, decided to join the Icarian community at Nauvoo.

We are fortunate that two members of this party, Jean-Francois Crétinon, a printer, and Francois-Marie Lacour, a hatmaker, left behind a journal of their trip to Nauvoo, a brief account of Nauvoo, the story of their disillusionment with the Icarian movement and their subsequent return to France.⁵

We are told that Nauvoo in 1855 was a modest community of about 300 homes, which, while called a city in America, was large enough to warrant only the name "village" in France, that there were over 2,500 French, German, English, and "American" inhabitants

Drawing of "The Ruins of the Temple of the Mormons," showing on the left the Icarian schoolhouse and on the right the Icarian dining hall and apartment as they appeared in 1855.

The schoolhouse is still standing and is today used by us as our information center. This is the best known illustration of the "Nauvoo Temple Square."

*Reprinted from
J. F. Crétinon,
"Voyage en Icarie," 1855
Paris, 1952*



Les ruines du Temple des Mormons

Le Réfecto

NAUVOO

who belonged to the Lutheran, Catholic, Methodist, and Anabaptist churches, and the Icarian community.

They tell the familiar story of the attempt to rebuild the temple, of its destruction by a strong wind in May 1850, and of the subsequent erection of a school from temple stone near the temple. Lacour and Crétinon were impressed with the number of travelers who visited Nauvoo, saying that almost every river vessel stopped so that passengers could visit the community. They further write that many excursion boats came to Nauvoo and that celebrations and festivities were held near the temple. Of particular interest to us is the statement that new members of the Church on their way west to join the Saints in Salt Lake City often made long detours in order to make a pilgrimage to Nauvoo.

Some years later another Frenchman, Ernest Duvergier de Hauranne, spent eight months in the United States. No tour of the US was then considered complete without seeing at least part of the Mississippi Valley. In reference to Nauvoo he writes: "... one sees the remains of an immense temple which the inhabitants have not yet destroyed."⁶ He said that it reminded him of the Colosseum in Rome or the palace of the Caesars.

Men were not the only travelers on the Mississippi in those rather rugged days. A Swedish spinster and amateur artist, Frederika Bremer, made a tour of America collecting material on the homes of the New World. On November 3, 1850 she was on the Mississippi going downstream from Galena to St. Louis. Unfortunately she did not stop at Nauvoo and noted only that "we are now in sight of Nauvoo, formerly the capital of the Mormon district, and the magnificent ruin of their former temple is standing on its elevated site."⁷ She reported that the Mormons had gone west to the shores of the Great Salt Lake and that Nauvoo was then in the hands of the Icarians.

The most interesting and least known of the following comments and observations of American citizens are surely those of John Kirk, a traveling businessman who worked out of Burlington, Iowa, and eventually settled in Chicago. He visited Nauvoo, April 3, 1853. He described Nauvoo as one of the prettiest places for a city he had ever seen and wrote that "if they had been left alone until this time, what a wonder of the world it [Nauvoo] would have been!"⁸

He took the time to visit the Prophet's mother, Lucy Mack Smith. While visiting her in the Mansion House, he asked her if she remained firm in the faith and recorded the following strong testimony: "I am about to die. I may live until tomorrow night, I may live a week. I am a member of the Church of [Jesus] Christ [of Latter-day Saints], and a firm believer in the

Mormon faith, and I want you to tell all who inquire of you about me that I live in it and I intend to die in it. My son Joseph, who was killed by the wicked, was a prophet, raised up by God to preach the everlasting gospel. He preached it in time, and he is preaching it in eternity, and he holds the keys of the seventh dispensation. He held them in time and he holds them in eternity and he received the golden plates from the angel of God from which the Book of Mormon was translated, and my son Hiram [Hyrum] held the keys of the Patriarchal Dispensation. He held them in time, and he holds them in eternity."⁹

Shortly after Kirk's visit, an Irishman by the name of Jeremiah O'Donovan sailed down the Mississippi from Galena to St. Louis. En route the captain gave orders to stop at Nauvoo to take on fresh water. "I was anxious," writes O'Donovan, "to see the great Temple of Nauvoo, one of the wonderful wonders of America. ... I was drunk with astonishment, and allowed at once that hitherto reports concerning it had not been meretriciously exaggerated." He describes the desolate wastes, the dilapidation, roofless houses, and dogs and hogs that roamed unrestrained.

In 1854 Edmund Flagg contributed an article on Nauvoo and the Mormons to a book *The United States Illustrated*, which was edited by Charles A. Dana. Most of Flagg's information consists of a historical sketch, but he does write that the population of Nauvoo at the time was about 3,000 and that below the town some thousands of Mormons "had been encamped preparatory to migration to Salt Lake City."¹⁰

By far the most imaginative of this group of travelers to visit Nauvoo during this period was John C. Van Tramp, who did some "adventuring" over the prairies and in the Rocky Mountains. Sometime around 1866 he visited Nauvoo. He called the temple a "magnificent work of art," and a "wonderful monument of the unity and energy of a strange people." At this point he let his fancy run wild and informed his readers that "men and maidens festooned the oxen" which supported the baptismal font; that the walls were enriched by "symbolic ornaments," a reference no doubt to the sun, moon, and star stones; that at the dedication of the temple it was illuminated with the "splendor of lamps and torches"; and that "prayers were uttered, chants sung, and bishops were arrayed in sacerdotal robes."¹¹

The river immigrant guides of the day generally described Nauvoo for tourists and travelers. *Conclin's New River Guide* of 1853, for example, devoted twenty-seven lines to Nauvoo, in which is presented a rather favorable story. It related that there were "some very magnificent homes" in Nauvoo, that there had been "difficulties" between the Mormons and the citizens of the surrounding country, that Joseph Smith

Pencil sketch of Nauvoo and the temple from the Mississippi River by Henry W. Waugh in 1858. This drawing has been published but once before. Courtesy Missouri Historical Society, St. Louis.



"was murdered by an armed band," and that subsequent trouble led to the expelling of the Mormons from the state.

In Dana's *Garden of the World: A Complete Guide to Emigrants . . .* of 1857, a brief history of the Church is offered; the death of Joseph Smith is accurately presented as a "murder by lynch law." The short account ends with the following: "Not long after this terrible demonstration of hostility of the people [of Hancock County] the Mormons left their prosperous city and moved west of the Mississippi.

The place is now of comparatively small importance, though the beautiful site of the town, and the magnificent scenery in the vicinity will well repay a visit from tourists."¹²

In *Eduard's Descriptive Gazetteer and Commercial Directory of the Mississippi River* of 1866, there is found the somewhat surprising and humorous information that Nauvoo had a population of 4,000—one grocer, two hardware stores, two hotels (one of which was the Mansion House), three physicians, and fourteen wine and brandy manufacturers.

As mentioned in the author's July 1962 Improvement Era article, pp. 512ff, the Mississippi Valley and River were favorite subjects for artists. Recently the author discovered four slightly known representations of Nauvoo in the 1850's.

At the time of the above-mentioned pilgrimage to Nauvoo by a group of Icarians in 1855, someone of that group made a drawing of the Nauvoo Temple which shows the temple area during the Icarian period better than any other known illustration. (See illustration number 1.) There is no indication as to who made the

drawing, but it is today in the possession of the Lacour family in France and is printed in Crétinon, *Voyage en Icarie . . .*, facing page 145.

A little later, in 1858, a Henry W. Waugh made some pencil sketches of Nauvoo and the Nauvoo Temple. Little is known about the life of Waugh other than that he was born about 1833, was a landscape, panorama, and scenery painter who worked in the Midwest in the mid-nineteenth century. It is believed his picture of Nauvoo is here reproduced for the first time. (See illustration number 2.) His illustration of the temple has been printed but once before as far as we know. (See illustration number 3.)¹³

The author discovered still another unknown view of Nauvoo. (See illustration number 4.) It is a pencil sketch of Nauvoo from Iowa by Edwin Whitefield. As with Waugh, very little is known about the life of Whitefield. He was a landscape and flower artist who was born in England in 1816. He came to the United States as a young man and lived in New York City until 1844. In 1856/1857 he made several trips to Minnesota, at which time he made his sketch of Nauvoo. He died in 1892.

This and the previous article of July 1962 are in no way offered as complete studies, but only as examples of the many and varied accounts in the relatively unexplored field of printed and unprinted travel literature pertaining to the Nauvoo period of our Church. For the most part these accounts present fresh, spontaneous, and generally favorable opinions regarding the Church in contrast to the studied diatribes which were laboriously composed against the Church by enemies and detractors.

FOOTNOTES

¹²Moritz Wagner, *Reisen in Nordamerika, 1852-1853* [Travels in North America] (3 vols.; Leipzig, 1867).

¹³"... ein betrogenen Fanatiker, denn als ein fanatischer Betrüger." *Ibid.*, p. 153. ¹⁴*Ibid.*

¹⁵The Icarians were a group of followers of the French revolutionary and social reformer Etienne Cabet, who left France in 1847 for the United States. After failure to establish his colony in Texas and Louisiana, Cabet eventually moved into the deserted city of Nauvoo in 1849. His attempt to rebuild the temple failed, and after several years of internal difficulties and the death of

Cabet in 1856, the group broke up in 1859. See Jules Prudhommeaux, *Icarie et son Fondateur Etienne Cabet* [Icarian and its Founder E. Cabet] (Paris, 1907).

¹⁶J. F. Crétinon, *Voyage en Icarie . . . 1855* [Voyage to Icaria in 1855], ed. Ferand Rude (Paris, 1952).

¹⁷Ernest Duvergier de Hauranne, *Huit Mois en Amérique, 1864-1865* [Eight Months in America] (Paris, 1866), Vol. 1, p. 247.

¹⁸Frederika Bremer, *The Houses of the New World: Impressions of America*, trans. Mary Howett (New York, 1853), Vol. 2, p. 73.

¹⁹John Kirk letter-books (Microfilm roll

9 of Southern Illinois University collection of Mormon documents; original ms in Chicago Historical Society Library), Vol. 2, pp. 29-34.

²⁰*Ibid.*

²¹Charles A. Dana (ed.), *The United States Illustrated* (New York, 1854), pp. 37-46.

²²John C. Van Tramp, *Prairie and Rocky Mountain Adventure . . .* (Columbus, Ohio, 1866), p. 328.

²³C. W. Dana, *Garden of the World: A Complete Guide to Emigrants . . .* (New York, 1856), p. 105.

²⁴*Bulletin of the Missouri Historical Society*, Vol. XIX, No. 1 (October 1962), p. 49.

Since Cumorah
(Continued from page 34)

Scrolls), who when their speech becomes wrought up or inspired are apt to confuse singular and plural, second and third persons.⁵⁵ This we give as a vindication rather than a significant parallel. There are many such minor details that might be pointed out: the consistent use of the word "seed" for progeny, for example, is actually as common in Egyptian as in the Book of Mormon.⁵⁶

(69) The peculiar custom of Book of Mormon generals of informing the enemy commanders of their plans and asking for and actually receiving certain concessions before a battle has been the subject of intense ridicule in the past. Today such a procedure would be considered insane, and yet we know it was followed by Lehi's contemporaries in the Old World. One of them, with the good Book of Mormon name of Paankhi, actually "commands his generals to give the enemy choice of time and place for the fight."⁵⁷

(70) As a literary challenge, the balance of history and scripture in the Book of Mormon would present a problem baffling the ablest scholar. Only very recently has E. A. Speiser commented on the situation as it actually was in Old Testament times in terms that exactly fit the Book of Mormon:

The theme of the Bible, he says, is history, "the history of a society embarked on a specific quest. . . . A Jeremiah or an Ezekiel could and did read past biblical history while each was making biblical history to come. Neither could have named many books that were ultimately to constitute the Old Testament." All this, as we have seen, applies with equal force to Nephi, who seems to have just the same idea of the Scriptures as do Jeremiah and Ezekiel.⁵⁸

An *Identification Test*. It is to the Apocrypha rather than to the Bible that one must turn for much of the peculiar imagery in the Book of Mormon, and that is significant because (71) the Apocrypha in question were unknown to the world of Joseph Smith. We have noted above such images as the fountain and tree of life, the olive tree, the filthy water, the three men in white, the great and spacious building, the straying in the desert, etc. But equally worthy of study is the language in which these ideas are presented. Even using the texts of present-day translations of early Apocrypha, we can mix up sentences from them with sentences from Joseph Smith's translation and defy even experts to tell which come from the Old World documents and which from the New. Let the reader decide which of the following are taken from the Book of Mormon and

which from the Apocrypha. None of the translations are ours.

1. Let us prepare our souls that we may enter into possession of, and not be taken possession of.⁵⁹

2. (In preparing for the Messiah) they have become free forever . . . to act for themselves and not to be acted upon. . . .⁶⁰

1. But judging them little by little thou gavest them an opportunity of repentance, Thou knewest their nature was evil.⁶¹

2. And thus the devil cheateth their souls, and leadeth them away carefully down to hell.⁶²

1. He that diggeth a pit shall fall into it, and he that setteth a snare shall be taken in it.⁶³

2. . . . that great pit which hath been digged for the destruction of men shall be filled by those who digged it. . . .⁶⁴

1. Woe to you, ye rich, for ye have trusted in your riches, and from you your riches shall depart.⁶⁵

2. But wo unto the rich, . . . their hearts are upon their treasures. . . . And behold, their treasure shall perish with them also.⁶⁶

3. . . . because they have set their hearts upon their riches, I will hide up their treasures. . . .⁶⁷

4. . . . ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them. . . .⁶⁸

1. . . . may the Lord bless thee forever, for thy seed shall not utterly be destroyed.⁶⁹

2. Fulfil my prayer, to leave me a posterity on earth, and not destroy all the flesh of man. . . .⁷⁰

3. . . . he has promised unto us that our seed shall not utterly be destroyed, according to the flesh. . . .⁷¹

1. And now my children . . . how awful it is to come before the face of the ruler of heaven. . . . who can endure that endless pain?⁷²

2. . . . they are consigned to an awful view of their own guilt . . . which doth cause them to shrink from the presence of the Lord into

GREAT-GRANDMA'S BIBLE
BY RUBY WATERS ERDELEN

*Its furrowed cover brown and frayed with years
Of hardship make this book more precious still,
Creased by an Indian's arrow, marked by tears.
With few possessions but steadfast mind and will,
Great-grandma with the Saints had journeyed west,
Pushing handcarts weary-paced and slow.
True courage outweighed strife, their efforts blest
As scriptures, from this book, by campfire glow
Renewed their faith to trudge across the miles
Of wilderness, though danger charged the way.
And hope was newly born transcending trials
In trustful prayer, hymns sung at close of day.
Before me now, dimmed pages open wide,
Great truths revealed, their message sanctified.*

a state of misery and endless torment. . . .⁷³

Here we seem to have a plain case of plagiarism: In a father's warning to his children the operative words are "And now my children" (And again my brethren—Mosiah 3:1, *awful*, the *face* of the ruler of heaven (the presence of the Lord), *endless pain* (endless torment), all occurring in that order. The only trouble is that the document from which the Book of Mormon is plagiarizing was not discovered until 1892.

These parallels illustrate the fact that in the preachments of the Book of Mormon we are dealing with a consciously formulaic, that is, deliberately unoriginal, type of literature. This readily explains the parallels; but if the Book of Mormon were not a genuine literary product of its age, it would not survive for an hour set against the ancient stereotypes.

Some Newly Found Scrolls: As long as new documents continue to be discovered, the comparative study of the Book of Mormon must necessarily remain an open-ended operation. A brief glance at some of the more important scrolls that have not yet appeared in book form or been translated into English will show that the value of the later finds is not a whit behind that of what has gone before.⁷⁴

The *Florilegium* ("Bouquet"; 4Q flor. I) is so called because it is a selection of proof-texts from different prophets, all of whom look forward to the fulfilling of God's plan on earth. In this fragment 2 Samuel 7:10-11 is explained as referring to the house of the Lord that shall be built in the last days, while Exodus 15:17f shows that only the elect of Israel "who hold sacred the Name" will be allowed to enter that house which, unlike the other temple, will never be destroyed. For 2 Samuel 7:11 makes it clear that the sons of Belial will never again prevail in

their attempt to carry out "the Plan of Belial (the Evil One), to overthrow the Sons of Light . . . and make their souls captive to Belial by causing them to stray in wickedness." Compare this with 2 Nephi 9:28: "O that cunning plan of the evil one!" and with Alma 12:11: ". . . and then they are taken captive by the devil, and led by his will down to destruction." Next 2 Samuel 7:11-14 is explained as referring to "the shoot of David who will stand beside the Seeker of the Law in . . . Zion in the Last Days, as it is written" in Amos 9:11, referring to "the Ark [tent, shrine] of David that is fallen which shall rise again for the salvation of Israel." The opening line of the First Psalm is next explained as referring "to those who have strayed from the road, as it is written in the Book of the Prophet Isaiah, looking forward to the Last Days." It then cites Isaiah 8:11 as applying to "those of whom it is written in the Book of Ezekiel the Prophet," quoting Ezekiel 37:23, a significant chapter. Then there is reference to the sons of Zadok seeking their own counsel, "the counsel of the church," that is, setting up their own church; and lastly Psalm 2:1-2 is quoted as describing the rage of the opposition—the Gentiles—against "the Chosen of Israel in the Last Days."⁷⁵

It would be hard to find in any so brief a fragment a more concise and telling description of the restoration from the Latter-day Saint point of view or a neater bouquet of Book of Mormon sentiments. The reference to David calls our attention to another newly published fragment, called *The Patriarchal Blessing* (4Q patr), which reads like a typical "testament" and is a commentary on Genesis 49:10: "The rule shall not depart from Judah. . . ."⁷⁶ This it explains as meaning that "as long as Israel has dominion there will always be one of the House of

David on the throne," and that the support of all Israel can be counted on "until the true Messiah, the shoot of David, to whom and to whose seed the covenant of the kingship is given over his people for generations without end." This is important because until now scholars have maintained that the Qumran people knew nothing of the Messiah of the house of David and therefore have no real connection with the later Christians.

(To be continued)

FOOTNOTES

⁷³*An Approach to the Book of Mormon* (1964 ed.), pp. 175-7.

⁷⁴"The Scrolls . . . witness to the fact that once more the impact of neighboring cultures of the Near East has fertilized Jewish religion. At this juncture the Iranian influence has been especially strong." K. Stendahl, *op. cit.*, p. 5.

⁷⁵Discussed by George Sala in the commentary of his famous translation of the *Koran*, Ch. II, verse 96. Cf. *The Secrets of Enoch*, 7:1-4.

⁷⁶See *The Improvement Era*, 59 (June 1956), pp. 390ff.

⁷⁷The lists are in A. Deimel, *Sumerische Grammatik* (Rome, 1924), pp. 127f, 245ff, 249f, 255f, 263ff, 270f, 275f, 278f.

⁷⁸On the length of reigns, G. Wainwright, *The Sky Religion in Egypt* (Cambridge University, 1938), pp. 70 (note 1), 78-83, 91, 104, 106. On the symbolism of 42, E. A. W. Budge, *Cosiris* (N.Y.: University Books, 1961), I, 340-3.

⁷⁹Such names are Ahimelech, Gadjuhu, Jahaz, etc., in A. Reffenberg, *Ancient Hebrew Seals* (London: East and West Library, 1950), Nos. 12, 13, 19, 23, etc., and Lommi, in the *Testament of Levi*, 12:1.

⁸⁰L. Woolley and T. E. Lawrence, *The Wilderness of Zin* (London: J. Cape, 1936), p. 107.

⁸¹F. Petrie, in *Ancient Egypt* (1924), p. 79, gives a frequency list for late Egyptian, with Ammon scoring 58, Montu (Manti) 26, and Hor 16. On the Mor-Mer element, P. Langlois, in *Revue Egyptologique*, N. S. I (1919), pp. 148-162. T. Gaster, in *Ancient Egypt* (1932), p. 68, shows that Isaiah 45:15 "definitely plays on the name Amen."

⁸²B. Hrozný, *Ancient History of Western Asia* (Prague: Artia, 1940), p. 111, on the Asiatic version. Cf. Sir Alan Gardiner, *Egypt of the Pharaohs* (Oxford: Clarendon, 1961), p. 157.

⁸³Herodotus, *History*, II, 46, says Month is exactly like the Greek Pan, even to the goat's face and legs, and that the Egyptians call him Mendes.

⁸⁴An upper-Egyptian prince circa 650 BC bore the name Mentu-mehet, which in its Semitized form (i.e., as it would be in the Book of Mormon) appears as Manti-mankhi; *Cambridge Ancient His-*

tory, III, 381. Cf. F. Bisson la Rouge, in *Bul. Inst. Franc. Archéol. Or.*, 40 (1941), 1-49, on forms of the name.

⁴⁰M. Copisarow, in *Vetus Testamentum*, 12 (1962), p. 1. Cf. W. Spiegelberg, in *Zeitschrift für aeg. Sprache*, 66 (1931), pp. 37-39, for a list of names and meanings.

⁴¹J. R. Towers, in *Journal of Near Eastern Studies*, 18 (1959), pp. 150-3.

⁴²Hrozny, *op. cit.*, p. 191.

⁴³J. Leipoldt, *Religionsgeschichte des Orient* (Leiden: E. J. Brill, 1961), p. 10.

⁴⁴The "Story of the Shipwrecked Sailor" ends with a typical colophon: "This is the complete account as it was written by the hand of a trustworthy scribe, Amoni the son of Amonah," literally, "This goes from its beginning to its end as found in a writing of a scribe reliable of fingers, Amoni the son of Amonah." Text in A. De Buck, *Egyptian Reading-book*, Vol. 1 (Leiden: Nederlandsch Archæol.-Philolog. Inst. voor het Nabije Oosten, 1948), p. 106.

⁴⁵H. Grapow, *Das hieroglyphische System*, pp. 23-25, noting (p. 25) "the constant use of 'It came to pass' in dramatic texts. Cf. P. Renouf, in *Bibl. Arch. Soc. Proceedings*, 1881, pp. 117-181; J. Humbert, in *Archiv für Orientforschung*, 10 (1935/6), pp. 77-80.

⁴⁶For the definition of demotic, W. Spiegelberg, in *Zeitschrift für aeg. Sprache*, 37 (1899), pp. 18ff.

⁴⁷J. Sperber, in *Zeitschrift für Assyriologie*, 32 (1918), pp. 23-33. This occasions one of the principal difficulties in translating the Scrolls.

⁴⁸H. Grapow, *Die Bildlichen Ausdrücke des Aegyptischen* (Leipzig: J. C. Hinrichs, 1924), p. 126.

⁴⁹A. H. Gardiner, in *Journal of Egyptian Archaeology*, 21 (1935), pp. 219-223; "Paankhi commands his generals to give the enemy choice of time and place for the fight." Discussed by P. Montet, *Le Drame d'Acaris* (Paris: P. Geuthner, 1941), p. 29, n. 3.

⁵⁰E. A. Speiser, in *The Centennial Review of Arts and Science*, IV (Spring, 1960), No. 2, pp. 207, 210.

⁵¹*Il Baruch*, 85:9. Cf. I. Jeux.

⁵²Nephi 2:26.

⁵³Wisdom of Solomon, 12:10, speaking of the Canaanites; cf. 1 Nephi.

⁵⁴2 Nephi 28:21, 8.

⁵⁵Ben Sirach, 27:26.

⁵⁶1 Nephi 14:3, 22:13f.

⁵⁷1 Enoch, 94:8.

⁵⁸2 Nephi 9:30.

⁵⁹Helaman 13:20.

⁶⁰*Ibid.*, 13:21.

⁶¹2 Nephi 3:3.

⁶²1 Enoch, 84:5.

⁶³2 Nephi 9:53.

⁶⁴*Secrets of Enoch*, 39:8.

⁶⁵Mosiah 3:25.

⁶⁶The latest and fullest versions of these texts may be found in Ed. Lohse, *Die Texte aus Qumran* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964).

⁶⁷The restored text and translation, Y. Yadin, in *Israel Exploration Journal*, 9 (1959), pp. 95-98.

⁶⁸The text is reproduced with photographs by J. M. Allegro in *Journal of Biblical Literature*, 75 (1956), pp. 174-6, along with a discussion of many other "Messianic references in Qumran Literature," *ibid.*, pp. 176-187.

God and Country (Continued from page 18)

of the "old Communist Party, USA," and the party found itself isolated. In order to get back into the mainstream of American life where it could work effectively toward its "historic mission," the Communist Party, USA, sought a means of convincing the public that it had really changed. Could it once more hoodwink the American public? The purpose of the Communist Party Convention of 1957 was to do just that. It was a tactical maneuver designed to fool the public. Through skillful maneuvering and the feeding out of carefully prepared press releases, the Communist Party, USA, sought to create the illusion that it had "broken with the past," shed its old leadership, cut its ties to Moscow, and was now a new and independent political party.

The clear purposes behind such moves were, of course, to gain greater mass acceptance, circumvent government prosecution, lay a mass foundation for unity with left-wing groups, establish more front groups, recruit new members, win back hesitant financial "angels," and still unrest in the rank and file, particularly following Hungary.

The facts emerging from behind the smoke screen showed once more the duplicity and deceit—the false face—of communism. The Communist Party, USA, while at the convention, reaffirmed its adherence to basic Marxism-Leninism. It retained its name and traditional organization. It continued a majority of its old leadership and reaffirmed its acceptance of "proletarian internationalism." It refused to take a stand against the slaughter in Hungary, or against tyranny and anti-Semitism in the Soviet Union. At no time did it declare independence of the Soviet Union, disavow loyalty to the Soviet Union, or urge freedom for the satellites. And, following the convention, the Communist Party, USA, was hailed by the Soviet press for remaining loyal "to the principles of Marxism-Leninism!"

Do we need any other reminder that it was Lenin who said: "... legal work must be combined with illegal work. ... The party which ... does not carry on systematic,

all-sided, illegal work in spite of the laws ... is a party of traitors and scoundrels ..."

It was Lenin, too, who said: "... Only one thing is lacking to enable us to march forward more surely and more firmly to victory, namely, the full and completely thought out appreciation by all Communists in all countries of the necessity of displaying the utmost flexibility in their tactics. ..."

In the face of such injunctions, are we to believe what we hear? Or are we to look behind the words for the deeds?

Naked communism—Marxism-Leninism—is rejected wherever the truth about it is fully known. In order to recast the world in the communist mold, therefore, the promoters of the ideology show their "flexibility" by disguising their objectives. The glowing promise thus becomes the chocolate coating concealing the poison underneath. The "workers' paradise" is in reality a vast slave labor camp built on a charnel house of bones. Indeed, it is "by their fruits ye shall know them."

Exactly what is the situation confronting Americans today with relation to communism?

We face an immense slave empire whose rulers utilize deceit and duplicity as techniques of government and diplomacy. Under those rulers the slave empire of communism is engaged in absolute and total war on the economic system of the United States. It is striving ceaselessly to capture our markets, destroy our trade, and, through infiltration and subversion, tie up our industrial development at home.

Entirely apart from the unrelenting attack on our economic system, international communism is striving to isolate the United States from all other nations of the world. This is by no means limited to our free-world allies in Europe and Asia. Continuous efforts are made to drive wedges between the nations of the Western Hemisphere. William Z. Foster, former National Chairman of the Communist Party, USA, has explained why. He indicated that when this nation yields to the Soviets, it will "doubtless carry with it all those countries of the three Americas" not yet sovietized. World domination—the historic mission of communism—

excludes nothing from the toe of South America to the northernmost tip of Canada. The key—the bulwark of the Western Hemisphere, as Foster indicated—and, indeed, of the free world—is the United States. The United States is, therefore, the number-one target of attack.

In what guise do Soviet attacks on the United States appear?

The cold-war attacks primarily are in the forms of espionage and propaganda. The targets of Soviet espionage in the United States are unlimited, but constant and prevailing objects of interest are scientific research, classified data of our Army, our Navy, our Air Force, and of our strategic industrial areas. Let no one for a moment allow himself to be lulled into believing that the red network ceased to exist with the Rosenbergs. On the contrary, the espionage attacks against our institutions continue unabated.

The Soviet propaganda attack never lessens; it simply pours old ideas into new forms for deceptive purposes. Whenever the rulers of the slave empire need time to entrench themselves in power, the line shifts. We hear pious mouthings of “collective leadership,” while would-be dictators claw frantically to reach the topmost post. We are fed fulsome phrases that nations are being allowed to find “independent national roads to communism,” and the alert will say, “Tell that to the Hungarians!” There are always the well-known “cultural exchanges” which lend themselves readily to both propaganda and espionage efforts, but nothing is quite so effective as the siren song of “peace and coexistence.” This theme, which was shot from its place on the hit parade by the guns of Budapest, has made a comeback under the present title: “Let’s Marry for Convenience.”

Who can be hoodwinked by such brazen propaganda? Sadly enough, scores of well-meaning but unthinking people who do not look beyond words for deeds. Communism in reality is a far cry from the fictitious picture it strives to present. It would have you believe that nations in the communist empire are independent. And it would have you believe this in the face of overwhelming evidence to the contrary!

The falsity of this claim of independence was proved in Hungary. It is proved by the fact that the goal of communism today is the unchanging goal of world conquest. It is proved by the fact that the communist bloc of nations is today functioning as a solid economic bloc against the free nations. It is proved by the fact that opposition parties are not allowed to function in any communist-dominated nation. And it is proved by the fact that to be a communist one must subscribe wholly to the atheistic philosophy of Marxism-Leninism which allows no deviation.

Communism today does not mean “new collective leadership,” but the continuing brutal tyranny of past dictatorship.

We face today an ideology which seeks to utilize science—to reduce science to the level of a tool—and make of it an instrument of communist world conquest.

We face today a movement of ever-expanding power and strength fanatically bent on achieving the subjugation of the world. The expanding strength of communism is to be found today in numbers, in territory, in economic resources, in political maneuvering, and in military might.

We face a regenerated domestic branch of the international conspiracy, making plans to exploit recent court decisions and highly optimistic for the future.

Apart from the physical strength of international communism, we too often ignore what it is. Communism means more than a physical organization. It means more than an economic system and more than a cultural pattern. Communism is a total philosophy which enslaves the human being from the cradle to the grave.

And what is that philosophy? To scholars it is known as “dialectical materialism.” While all communists are materialists, not all materialists are communists. Scores of individuals who have never been members of the communist organization contribute to the spread of the philosophy of materialism. In so doing they are adding generously to the strength of the communist movement. Among these philosophic materialists are numerous educators, authors, and lecturers. These materialists deny the existence of God. They deny the

existence of the soul, of immortality, and of values derived from unchanging moral principles. Reality, the materialists maintain, consists only of matter. These people, as I stated, are not communists; yet they are preparing mental soil for the seeds of communism. Their pernicious doctrine of materialism, fed to young Americans as something new and modern, readies the minds of our youth to accept the immoral, atheistic system of thought we know as communism.

It is a fact that the doctrines which the materialists hold to today are neither new nor modern. The basic philosophy of materialism predates modern communism by many centuries. It is broader and more diversified than communism, yet it places today’s non-communist materialists on common ground with the “idea men” who brought forth the curse of communism that now plagues the world.

The theoretical father of modern communism is the philosophic materialism of the ancients. And the children of this father—both inside and outside the Communist Party—are partisans and allies of each other in the campaign to debase man to the level of an animal.

Atheism—militant on the part of the communist—is the common denominator of all materialists. Lenin spoke for all materialists, communists and noncommunists alike, when he said: “Our propaganda necessarily includes the propaganda of atheism. . . .”

The philosophy of materialism—in all its forms—is the intellectual problem of the future.

And what is that future to be? Will we sit at the feet of false prophets and supinely allow this devastating blight to spread and liquidate the free spirit of man? Will we stand by meekly as individual man is annihilated and transformed into a mechanized mass creature? Or will we rise against the destroyer by fearlessly bringing to young Americans the challenge, the vision, and the substance of a theistic philosophy which holds sacred the dignity of each human being? The false prophets against whom Christ warned wear many cloaks today. We need to look well behind words: we need to judge by deeds, for in truth “by their fruits ye shall know them.”



STUDY IN MEXICO THIS SUMMER!

With . . .

BRIGHAM YOUNG UNIVERSITY

Earn a full summer's college credit while living with the Mexican people. Courses in Spanish, History, Archaeology, and Political Science. Tour and classes conducted by B.Y.U. professors.

For detailed information write:
Department of Travel Study
Brigham Young University
Provo, Utah 84601



Growing into a Celestial Marriage

(Continued from page 25)

This couple had decided to be honest and admit some realities about each other. Some of you might say, "But that isn't a good solution. They should handle it so they can be together." But, let me ask, what really is togetherness—to be in each other's presence, or to be able to share one's feelings about an experience? Sitting separately, they could share on the way home, and perhaps in time they might be able to sit together. "But," you argue, "they should be able to come together now."

Ideally, this is true, but whom would you suggest changing right now? How soon can you expect an enthusiastic man to learn to keep all of it out of sight? You can't turn enthusiasm off and on just at will. And embarrassment—if any of you have ever experienced embarrassment, can you turn it off and on as you please? This couple was seeking to build their relationship with what they have, not what they would like to have. And the result creates an atmosphere in which they feel like reaching out to each other in appreciation, rather than striking at each other from frustration.

Sharing occurs at differing levels—physical, mental, surface emotions, and deep emotions of tenderness. Each of us has personality and spiritual depth, but no one else knows it except as we are willing to share with them. Only when we feel the atmosphere is accepting do we open up and let people see our inner fears and joys and hopes and sorrows. Only when we feel each is appreciative and honest do we ease open the doors and let the heart's message flow out. The poet Matthew Arnold may have glimpsed this when he said:

"Alas, is even love too weak
To unlock the heart and let it
speak,
Are lovers powerless to reveal
To one another what, indeed, they
feel?"

Perhaps this is why another author commented that "to unlock the heart may strengthen love!"

Being honest requires that we recognize that, as a unique indi-

vidual, each person has a private world of meaning and understandings all his own. Others may share it only as that person is willing to share it. My wife is a college graduate in dramatics. When we go to a dramatic production, I am aware that she is having feelings and an experience which I do not have. However, when I am at home sitting in an easy chair, I am having feelings and an experience in letting my mind wander which she does not have. Through each other in such situations we can experience and share a depth of feelings—but only because we are encouraged to share each other's private world.

There are many areas in which such sharing between private worlds may be slow and not easily understood. The woman whose man loves to fish may not understand how he can sit out on a bank under the sky, letting a line dangle in the water. He may not understand why she cannot appreciate the great satisfaction which comes from that very experience. All of us have areas of interest which influence our feelings and which may be difficult to explain to others. Yet, by attempting to explain and to share experiences, feelings gradually become more appreciated as the years pass.

The cup of sharing must continually be fed if we would feel depth in a relationship and with it an eagerness for further exploration into life's many facets. Without such an eagerness we may be hesitant to express our real selves—in which case people live with but part of us. The apparent self which we show to people is but a simple image compared to complexity underneath. The sharing of this depth and complex quality is most important.

Such sharing also requires recognition of the basic principle that each marriage carries within it the seeds of its own growth and the seeds of its own destruction. In fact, some of the very things which act to hold a couple together could be the very attributes which might cause tension and drive them apart.

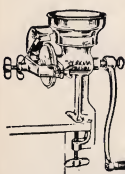
My wife, in line with her dramatic abilities, is an exciting, active, vibrant person. She likes to be doing things. This is one reason I became interested in her. I like the richness into which this ac-

BREAD MIXER --

makes a bread batch for 1 to 4 loaves..... \$13.95 postpaid to you.

IS IT A GIFT? We'll mail it for you . . . 12 quart capacity . . . stainless steel mixing rod . . . lifetime tin-dipped pan . . . with aluminum lid . . . size 12" x 12" x 14" . . . FREE "old-time" bread recipes included with each mixer. Ends tedious kneading.

Corona WHEAT MILL



by UNIVERSAL for use with wheat, corn, nuts, etc. Easily adjusts for fine or coarse grinding.

\$6.95

Postpaid to you "Special" quantity prices to church groups! Send orders to:

SMITHFIELD IMPLEMENT CO.
99 N. MAIN SMITHFIELD, UTAH

Bind Your 1965 ERAs

in looseleaf form with an IMPROVEMENT ERA binder — only \$2.50
1965 Indexes free with binders
Order from

THE IMPROVEMENT ERA
79 South State, Salt Lake City, Utah 84111

tivity can take me. I am more easy-going, and although I do get things done, I do them in a different way. At times I enjoy the luxury of just sitting back and letting my mind wander. This is an area into which I can lead my wife to new experiences as I can share its meaning with her. But there are times when I want to sit and she wants to do, and the question rises as to which will be done. This can produce tension and cover up all the richness that could come from these differences. The security she desires and finds in me is at times slow and seemingly inefficient. The excitement which she shows is at times to me a feeling of pressure which I might feel I should fight.

As I travel, one of the most frequent questions I hear is, "How can we find some time so our family can be together?" Wives ask, "How do you pin a husband down so you and the family can enjoy him?" Another idea often expressed by women is, "Oh, how I would love to be able to have a nice long talk with my husband about anything but money, work, and the children."

All of these express eagerness for sharing between two people. Sharing hardly can occur where companionship is not practiced or appreciation felt. Appreciation feeds on communication between individuals—communication which says or shows to the other person he is lovable and loved. Without such a feeling we don't try to share. With such a feeling we are willing to try companionship experiences in which sharing may be a result.

We shall be dealing with appreciation and companionship in the articles following, so I will not elaborate them now, except to say that both have differing meanings for different individuals. A husband may feel there is companionship because he makes the money and the wife spends it. This is a form of companionship, but not that from which sharing results. The process of decision making in which both may participate offers much more possibility of depth sharing. If one does not feel the other has let himself be involved in what is going on, he may well feel no companionship in the sense of sharing. Companionship comes from doing—but it has to be the kind of doing in which both feel

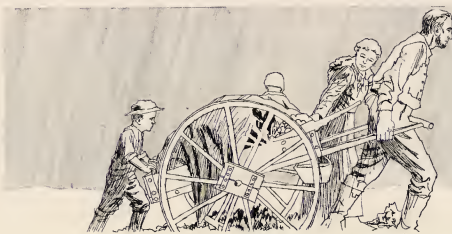
the other has really let himself be involved. Just talk or doing without involvement is not enough.

Now, what about spirituality—how do we feed it? The gospel is full of guides. Basically it feeds on faith. The scriptures say that spirituality comes to those who humbly seek God. In humility we seek, but also we must seek in dignity. If I do not feel a sense of personal dignity, I can hardly feel I am worth God's time, and so may be hesitant to approach him. As I read the scriptures, in fact, I find myself torn between those emphasizing humility and those emphasizing the fact that a man must act as though he has faith.

Celestial marriage has beauty for those who pay the price to see it.

The price requires spirituality to build partnership with God so that his goodness may add depth to our lives. It requires an appreciative heart to set an atmosphere in which one feels a desire to try life's activities with a "togetherness" attitude. In these activities come opportunities for sharing the depths of spirit which fulfill the great dream of celestial love. May it be our lot to find it. To be lost in the search of such sharing is to find one's life, for, as Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake [which is for creative love] shall find it." (Matt. 10:39.)

God says those who seek shall find; those who knock shall have it opened unto them; those who ask



FAREWELL TO THE SCULPTOR

TORLEIF KNAPHUS

BY ALICE MORREY BAILEY

*We who mourn him now have mourned him long
As unrelenting years exacted toll
In growing uselessness of voice to speak his will,
In slow, uncertain steps, in trembling hands.
We watched his dreams outrun his failing breath,
And now we say that he is gone in death.*

*Can ever artist die whose works are known
In rich, enduring bronze and carved in stone?*

*His concepts live enshrined in sculptured truth;
He modeled greatness from his own great self
And courage in the pioneers' grave tread.
He caught historic moment, stored the act,
The turning wheel, imprisoned time by craft;
And here is testament in sweet design
That sleep claims peaceful beauty of its own.*

*Yield up your tools, let dryness take the clay,
For these are only paths of your desire,
And sleep, tired body, rest within the tomb,
Release the spirit's youth, the artist's fire,
And heaven, open wide to give him room.*

Three New Books for the New Year!



CURTAIN TIME U.S.A.

Ambassadors of Inspiration by Jay M. Todd

This exciting new book is about Brigham Young University's "Ambassadors of Inspiration." This cheerful, friendly group of Mormon entertainers captivated hearts wherever they went on both their national and world tours of 1965. The warm and touching human sidelights of the tours will give the L.D.S. reader a glow of pride in being called a "Latter-day Saint."

\$3.95

PARABLES OF THE KINGDOM

by Melvin R. Brooks

The greatest of teachers, the Savior, introduced parables as a means of teaching attributes that are essential to inheritance in the Kingdom of God. This book represents years of study and catches the full import and beauty of Christ's magnificent teachings. The author is coordinator of seminaries and institutes in Southern New Mexico, Texas, Louisiana, and Mississippi.

\$3.95

A SPOONFUL OF SUGAR

by Daryl V. Hoole and Donette V. Ockey

Here is a marvelous new book that will be a boon to those who teach children in the home, at Primary, or in school. There are six spoonfuls of sugar in this volume: "Retold Stories," "Family Activity," "Flash Cards and Flip Charts," "Flannel Boards," "Puppets," and "Games." The book has over 70 illustrations and includes its own built-in flip charts and flash cards. Part of the material included is from the excellent *Improvement Era* series.

\$3.95



DESERET BOOK CO.
44 East South Temple
Salt Lake City, Utah

EAR JAN. '65

Gentlemen: Enclosed please find check money order . . . I have an account, please charge . . . Amount \$. . . For the above numbered books 1 2 3.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

Have You Tried Chesbro's Mail Order Service?

Every order is shipped the same day it arrives. It is checked carefully to be sure that it is filled properly.

No order is too small or too large for them to handle. . . . They have a complete one-stop music service.

Band — Vocal Solos — Choral (SA-SSA-SATB-TTB-B-SAB) and Instrumental Music, Studies, Solos or Special Arrangements. Write details plainly and completely and your instructions will be followed.

They have music of all publishers. . . . All top brands of accessories . . . Mouthpieces, Reeds, Oil, Mutes, Stands, Drum Supplies, Instrument Cases, Bows, every item to make your musical venture a success.

You have really missed something if you have not tried

Chesbro
Music Co

227 Broadway — Idaho Falls, Idaho

QUALITY AND SERVICE SINCE 1917

shall receive. (See Matt. 7:7-8; Luke 11:9-10.) Scripture also says that God's will should be done first and foremost. This requires a blending of humility and aggressiveness which, perhaps, too few recognize. To be humble is tremendously significant in approaching God. But the scriptures do not say that man should approach God expecting nothing. They say that man ought to be engaged in a good cause and ought to fight hard for this cause. (See D&C 58:27.) Thus, it seems to me that when we have a cause we ought to knock at the door for its realization as hard as we know how to knock. If we do not we have not really exercised faith. On the other hand, we cannot tell God what to do. Even in the areas where we might get a negative answer, I see nothing which suggests that we should ask mildly and with little effort.

Spirituality tempers us by God's wisdom and teaches us that we should expect to make changes in our lives as years pass. It gives us the basis for purpose in life. With such purpose we have vision and hope, without which the Apostle Paul suggests we have nothing. (See 1 Cor. 13.) It is hope that gives us the feeling we can try and do. The tempering quality of God's action in our lives can lead us to discover truth and beauty which we cannot at this moment conceive.

I recall one such experience which has been helpful in my life. As a missionary, I had frequent occasion to visit the Hawaii Temple. One day in the temple in one of its rooms, I remember looking across the room at the sisters in the temple clothes and having a distinct feeling flow through me which seemed to say, "You have never seen anything more beautiful." This experience has had real influence upon my feelings about beauty, my feelings about hope for the future, and what I want to build in my life.

It seems to me that unless we see beauty in that which may be ahead, we have no hope. Without hope we do not exercise faith. Without faith we do not open the windows of heaven, and in addition, we do not exert the effort to be honest which will give us normal sharing and companionship.

(Next month: Empathy—The E.Q. of Marriage.)

Thank You!



WE ARE GRATEFUL to the thousands of savers and borrowers who have helped make PFS the largest savings institution in the Intermountain area, and one of the 100 largest savings and loan associations in the United States.

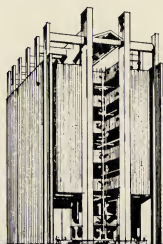
And we are thankful for the happiness that our growth represents for our savings and home loan customers — happiness in home ownership . . . happiness in the security, the peace of mind and the realized dreams that a savings account brings.

Our continued progress is but a reflection of thousands of individual success stories — people working and saving to build happiness.

Thank You!



**Prudential
Federal
Savings**



Main Office —
115 South Main Street, Salt Lake City, Utah

Branch Offices —
33rd South & State Streets, Salt Lake City, Utah
3365 Washington Blvd., Ogden, Utah
Main and Broadway, Butte, Montana



The Intermountain West's Largest and Friendliest Savings Institution • Assets Over \$150,000,000 • Gene Donovan, President

INSURED SAVINGS • HOME LOANS • HOME MODERNIZATION LOANS

Response of the Church

1

2

3



sibilities

● As we face 1966 we are aware of the fact that the Church is now giving more attention to its individual members than ever before. This is as it should be, for this Church is made up of members. These are its

most important product and its fundamental basis for existence. The well-being of people is its chief concern.

The Church has several responsibilities given to it by the Lord which it is obligated to fulfill.

Its people are to share their means with the worthy poor. Pointedly, the Lord revealed why the Zion of ancient times found favor with the Lord. Among the three reasons given was that there was no poor among them. (See Moses 7:18.) It has been revealed that the law of consecration and stewardship is the solution to the problem of the equitable distribution of the wealth of the people. It provides that no one works for personal gain but that all have enough for happy living, with all surplus going for the elevation of those less fortunate. Until the time when we can fully practice this eternal law, we have

the bishop's storehouse and the welfare projects which supply it.

We have the quorums of the priesthood united in their effort to improve the earning ability of their more unfortunate members. By our active participation in the welfare projects and by our fasting, with liberal contributions to the fast-offering fund, we are progressing toward that happy day when the law of consecration will be fully effective. Each year we come nearer to obedience to the law in our practice and ability to comprehend and obey it than we have for many previous years.

We are to proclaim the glad tidings to the world that the gospel is on the earth once more, restored through the Prophet Joseph Smith. Every member may, and should, take active part in this great mis-

sionary effort. Each can make a friend and persuade that friend to listen to the glad tidings. And, listening, many will be touched by the Spirit and by it be moved into investigating and joining the Church.

We are to do our part to free from their spirit prison those of our ancestors who have died without a knowledge of the gospel.

Each of us is expected to do research and temple ordinance work. For 1966 there will be a program of research to discover our great-grandparents.

With these three great objectives to implement, it becomes apparent that the home teachers carry an overwhelming responsibility, for it is they who carry the message of the necessity to work in these programs into the homes where all of the work originates. Each family is visited by the home teacher. Each is reminded of the three great objectives of the Church and of its part in these programs.

Reviewing these facts, bishops can readily agree that they need the priesthood executive committee of

the ward to assist them in the application of the program. The importance of its weekly meeting cannot be overemphasized. With it stands the ward council. Here all of those charged with the temporal and spiritual development of the people meet to make possible the smooth application of the programs dealing with the three great objectives. For 1966 the meetings of these two groups of dedicated leaders are imperative. The wise bishop will use the time to guide the leaders into more effective service.

The Presiding Bishopric's Page



Darol D. Allred, bishop of the Omaha (Nebraska) First Ward, was born in Utah and has served the Church as branch president, district councilman, mission YMIA superintendent, and elders-presidency counselor and on genealogy committees.

A Mexican family in our ward had suffered some unfortunate experiences that had caused a hardship in the family. As I discussed their problems with them, I found that they were low on groceries, out of funds, and their car would not run. The father had spent "our last dollar" to take the bus to work that day.

When I offered to send in groceries and have the car fixed up, they declined. The father said he didn't want his children to grow up feeling that any time they made a mistake or had things go wrong, they could run to the Church for help, because "it would make them lazy and they wouldn't appreciate what they had." He said he wanted them to know that they had to work for what they received, that if they weren't physically able to work it would be different, but as long as they were, it would "be good for them to go to bed hungry a few times in order to learn the value of money and work." After they had declined all help, I told them about a family that had moved away and had given me a box of groceries to give to someone in need. They reluctantly agreed to accept that box.



As I prepared to leave, the mother said something to the father in Spanish, and he smiled and nodded yes. She arose, went to the mantle, and from behind a picture, removed a bottle marked "tithing." Taking out the dimes, nickels, quarters, and a few one-dollar bills, she gave it to me. They had realized when they told me they were out of money that this money wasn't theirs, it was the Lord's. The Lord blessed this family, and they "worked" their way out of their problems, and now their oldest child is working his way through college.

"...when ye are in the service of your fellow beings



Paul W. Bott, bishop of the Ogden (Utah) Fiftieth Ward has served missions in the Eastern States and briefly among the Spanish-speaking peoples. He is a former stake-mission

president and scoutmaster.

Bishop

Paul W. Bott

We live in an area generally free from want and where the temporal blessings are many. Nevertheless we have had financial demands placed upon us to support some of our many missionaries because neither they nor their parents were able to support them completely. Our priesthood quorums have worked closely with us and aided us tremendously, but the monthly demand reached into several hundred dollars. As a safe practice, I have always involved at least three good

brethren of the ward to help support each missionary. Upon contacting a successful but totally inactive businessman in our ward to assist one of our worthy missionaries, he dismissed the issue by stating he did "not believe in missions because they were purely for the purpose of reforming some misdirected young man."

As he leaned back in his high leather chair, I quickly enumerated every question a missionary is required to answer to qualify. I stated that these questions must be answered one way, and one way only. Well, I didn't get the money; but I did secure a commitment that he would consider the matter. A few days passed with no reply. So I directed a brief letter of appreciation to him for giving me audience with him, but I made no mention of the money. Very soon afterwards I received a letter containing a check of an amount large enough to give primary support to a missionary for two years.



ye are only in the service of your God."

Mother Nature



If
you
want
Father
Time
to ignore
you,
hold
hands
with
Mother
Nature
& live
as well
as you
know
how



& Father Time

As the world celebrates its birthday in January, Father Time takes his toll. But isn't it good that Mother Nature can step in and make amends? Years do add up, but they can be beautiful if each day is lived well. It has been said that years are days and only days, and to make so long a time all beautiful, take each day and make it so.

Living every moment to its fullest is rewarding. It also can be tiring. You all know people who drain each minute, who wring every experience, every emotion out of it. This can be good or it can be bad depending upon the direction it takes. It's good to live life on tiptoe, but the time comes to lean back and let a process of rejuvenation take place. A too intense person tires others; a too passive individual is also wearing. Mother Nature calls the signals as Father Time runs the field. It is well to become acquainted with yourselves, to know your own strengths and possibilities, your own weaknesses and limitations. Perhaps you are attempting to run around like new Cadillacs when in reality Father Time has taken his toll and you are actually Model-T Fords. What a horrid thought! But Mother Nature can't mend you if you will not stand still for even a minute.

Take stock this new year. Are you unfair to yourself? Do you get enough rest? Are you burning the candle at both ends and almost running out of wick? Are the foods you eat nourishing and body building? Do you take time to feel, to see, to hear life? Has time filled itself with nonentity? Are the people you spend your days and evenings with the choice ones you truly enjoy? Has the family taken a back seat to a too busy schedule? Does your exercise consist just of running out to the car? How long has it been since you stood still and took a deep breath of fresh, clean air? If you want Father Time to ignore you, hold hands with Mother Nature and live as well as you know how. Eat, sleep, rest, and live right. Mother Nature likes a temperate person. She'll assist you if you just give her a chance. It is remarkable how fast your bodies and your lives will rebuild if you do your part.

The beginning of this new year would be a good time to sit down and evaluate ourselves and decide who is winning this race, Father Time or Mother Nature. After you have done this, make a workable, livable, enjoyable time schedule. Add to it a new way of eating; include good nourishing, wholesome, fresh foods. Never forget that again Mother Nature takes a hand and is generous even in the middle of winter and offers us fresh fruits, vegetables, grains, fresh fish, poultry, and meat. Accept of her bounties gratefully and use them with wisdom. Father Time and Mother Nature can be our friends.

TODAY'S
FAMILY,
FLORENCE B.
PINNOCK,
EDITOR

THE HOT AND COLD OF IT

Meals are made more appetizing by contrasts. Tender-crisp, hard-soft, white-colored, and hot-cold all go toward making an interesting, delicious dinner. Cold weather calls for just-out-of-the-oven pies, steaming stews, and piping-hot soups, but for contrast serve a chilled salad, a cool drink, or a frozen dessert. Try some of the following recipes to add zest to your January dinners.

Hot Baked Potatoes

(with a cheese topper)

- ½ cup creamed butter
- 2 cups shredded cheddar cheese
- 2 tablespoons cream
- Dash of pepper
- ¼ teaspoon dry mustard
- ¼ teaspoon oregano

Add the cheese and cream to the lightly creamed butter; beat until smooth. Stir in the seasonings. Serve over hot baked potatoes.

Cottage Dressing

(for a cool salad)

- 1½ cups cottage cheese
- ¼ cup dairy sour cream
- 1½ tablespoons lemon juice
- 1 teaspoon sugar

Dash of salt

Dash of white pepper

Whip the cottage cheese until it is smooth. Fold in the other ingredients. This dressing is delicious served over a green salad or just topping a wedge of lettuce.

A cold night and pork chops hot from the oven go hand in hand. Don't forget to use cold apple sauce as a relish to enhance the flavor of the meat.

Oven Pork Chops

(with pockets filled with tasty rye stuffing)

- 6 pork rib chops, cut 1 inch thick
- 2 tablespoons butter
- ½ cup finely chopped celery
- ½ cup finely chopped onion
- 1 4-ounce can mushroom stems and pieces
- 2 tablespoons mushroom liquid
- 1 cup caraway rye bread cubes, toasted
- 1 teaspoon salt
- ¼ teaspoon thyme
- 1 tablespoon lard
- 1 teaspoon salt
- ¼ teaspoon pepper
- ¼ cup water

Make a pocket in each chop by cutting along the bone. Melt the butter and add the celery and onion. Cook slowly until tender but not browned. Add the drained mushrooms, mushroom liquid, bread cubes, and seasonings to the onion mixture. Stuff each chop with ½ cup of the dressing. Brown the chops in the lard. Season the chops with salt and pepper. Add the water, cover tightly, and bake in a 350 degree F. oven 1 hour or until well done. Remove meat to platter and thicken cooking liquid for gravy.

Almost 3 billion pounds of ground beef were consumed in the United States alone last year; each person's share would have been about 15 pounds. Did you cook all this ground beef in an appetizing way? Try this tasty new 'burger recipe.

Cheesy 'Burgers

(with a steaming sauce)

- 1½ pounds ground beef
- 1 teaspoon salt
- ¼ teaspoon pepper
- 1 tablespoon instant minced onion, reconstituted
- 1 tablespoon green pepper flakes, reconstituted
- 1 11-ounce can cheddar cheese soup
- 12 slices tomato
- ½ teaspoon basil
- 6 hamburger buns or English muffins, split and toasted

Mix together the ground beef, salt, pepper, onion, and green pepper flakes. Brown lightly. Pour off drippings. Add soup, and mix well. Cook slowly 10 minutes. Broil the tomato slices until heated through. Sprinkle basil on each slice. Place two tomato slices on each bun. Spoon the meat mixture on top. Six servings.

Monday Supper

(hot meal in a minute)

- 1 10½-ounce can condensed onion soup
- ½ teaspoon celery seed
- ¼ cup chili sauce
- 6 good-sized slices leftover roast
- Add ingredients together and simmer until heated through, about 10 minutes. Serve over freshly mashed potatoes.

Bean 'Burger

(tastes so good when you come in from the cold)

5 ounces dried beef

- 1 16-ounce can kidney beans, drained
- 3 tablespoons finely chopped onion
- ½ cup sweet pickle relish
- 2 teaspoons prepared mustard
- ½ cup mayonnaise
- 4 hamburger buns
- ¼ cup grated cheddar cheese

Cut the dried beef into thin strips with the scissors. Combine the beef, kidney beans, onion, pickle, mustard, mayonnaise. Split the buns and toast cut side. Spread beef mixture on the toasted bun halves. Sprinkle grated cheese over the top. Place on broiler rack and insert broiler pan so top of buns is 4 inches from heat. Broil about 5 minutes until cheese is lightly browned and melted. Makes 8 sandwiches.

Round Steak Special

(topped with a hot sauce)

- 1 beef round steak, cut ½ inch thick
- 2 tablespoons fat
- 1½ teaspoons salt
- Dash of pepper
- 1 2-ounce can mushroom stems and pieces
- ½ cup chopped onion
- 1 tablespoon Worcestershire sauce
- ½ cup water
- ½ cup dairy sour cream
- ½ cup crumbled bleu cheese

Cut steak into 6 servings. Brown, pour off the drippings. Season with the salt and pepper. Add mushrooms, onion, Worcestershire sauce, and water. Cover tightly and cook slowly about 1½ hours until tender, adding more water if necessary. Remove meat, add sour cream and bleu cheese to cooking liquid, and blend well. Cook just until heated through. Serve the sauce over the rounds of steak.

Cool Sunday Sandwich

(good served with hot chocolate)

- 6 hard-cooked eggs, finely chopped
- 1 tablespoon crumbled bleu cheese
- ¼ cup mayonnaise
- 2 tablespoons chili sauce
- 2 teaspoons lemon juice
- Mix all ingredients together and spread on slices of party rye bread. It is so good.

Hot Velvet

(the smoothest of soups)

- 1 10½-ounce can cream of mushroom soup
- 1 10½-ounce can asparagus soup
- 1 10½-ounce can cream of chicken soup
- 2 cans milk
- 1 can water

Blend all together gradually, heat, but do not boil. Garnish with grated orange rind. Good served with crab-salad sandwiches.

Warm Sponge Cake Deluxe

(the topping is the thing)

Melt butter with slivered almonds, a little sugar, and grated orange rind and juice. Pour over warm sponge cake or waffles.

Ice cream is for winter as well as summer. Remember, in contrast there is life.

Next time you need a last minute dessert, cut a tube-type angel food cake into generous slices. Top with a slice of strawberry ice cream and a spoonful of frozen strawberries, partially thawed.

Crispy ice cream balls are so good. Scoop ice cream in balls and roll them in chopped nuts, flaked coconut, or crushed dry cereal and top with sauce.

Now last but not least, an apricot nut pie. You will love it. It is a welcome contrast eaten in front of a flaming grate fire.

Apricot Nut Pie

- 1¼ cups crushed graham crackers (about 15)
- ¾ cup chopped pecans
- ¾ cup firmly packed light-brown sugar
- ¾ cup melted butter
- 3 pints butter pecan ice cream

Combine the crumbs, nuts, and sugar. Add the butter and mix well. Turn into a 9-inch pie plate; press against the sides and bottom. Bake in a 375 degree F. oven for just 3 minutes. Chill. Press 2 pints of softened ice cream into the shell and freeze. Top with 1 pint ice cream balls and freeze.

Sauce

- 1 cup sweetened apricot puree
 - 1½ teaspoons lemon juice
- Warm the puree and add the lemon juice. Spoon the sauce over the pie before serving. I like to serve the sauce warm. Makes 8 servings.

Start The New Year PROFIT RIGHT

Switch your savings to DFS!

At Deseret Federal, your savings not only EARN MORE . . . they are INSURED SAFE to \$10,000 by a permanent agency of the U. S. Government. Resolve to have more of the good things of life in the years ahead through a profitable savings account at Deseret Federal. Celebrating 60 years of outstanding service.

CURRENT RATE

4.5%

INSURED SAVINGS

DESERET

FEDERAL SAVINGS & LOAN ASSN.

44 South Main Street
Salt Lake City, Utah

95 North University Avenue
Provo, Utah

NEED \$180 TO \$2,500 FOR YOUR ORGANIZATION?

**Mason
Candy
can
help
you!**

**NO MONEY IN ADVANCE...
NO RISK...NO OBLIGATION**

Mason supplies your organization with a choice of beautifully boxed, top-quality Mason Mints, Almond Coconut, Assorted Jellies or Chocolate Chiffon, and tells you how you can make 40¢ on every \$1.00 box sold. At no extra charge each package is wrapped with your group's name and picture. Pay only AFTER you have sold the candy. Return what you don't sell. Mail coupon today!

.....
MRS. MARY TAYLOR, DEPT. 978
• MASON, BOX 549, MINEOLA, N. Y.
• PLEASE SEND ME, WITHOUT OBLIGATION, INFORMATION ON YOUR FUND-RAISING PLAN.
• NAME.....
• ORGANIZATION.....
• ADDRESS.....
• CITY.....COUNTY.....
• STATE.....PHONE.....
• AGE (IF UNDER 21).....
• HOW MANY MEMBERS.....
.....

HAWAII LANILOA LODGE

When attending the Hawaiian Temple, stay at the Laniloa Lodge in Laie. Close and convenient — also adjacent to world-famous Polynesian Cultural Center and restaurant. Special rates for excursions.

Phone or write for reservations
Phone LAie 295-120

RETIRE at the MARYLAND RETIREMENT HOTEL

San Diego, Calif.

Beautiful Private Room

Newly Furnished and Decorated

Meals Included

Breakfast and Dinner 7 days

Large Indoor Recreation Area

Shuffleboard, Miniature Golf

Theatre, TV & Card Rooms

Free Day & Evening Activities

Tournaments, Programs,

Movies, Songfests, Parties

Central Downtown Location

Post Office, Library, Churches

**FOR ONE LOW MONTHLY RATE
\$111 to \$196**

NO ENTRY FEES OR LEASES

**MARYLAND
RETIREMENT HOTEL**

San Diego, California

Write L.D.S. Adviser for Free Folder

1965 ERA Indexes Available
only 10¢ bought separately
FREE with ERA binder at \$2.50

Write to

THE IMPROVEMENT ERA

79 South State, Salt Lake City, Utah 84111

Wonder what
to serve
when you have
friends in?

Why not
try Postum?



Flavorful, hearty Postum
just naturally encourages
good talk among friends.

Made with pure,
energy-food ingredients
and no caffeine,
Postum gives you a natural lift.
You can drink all you like.
If you haven't tried
Instant Postum lately,
you're missing a satisfying,
bracing drink.
You'll enjoy its natural lift.

The Natural Lift

Send name and address
for free Postum recipes to:
Postum Recipes,
Box 1040, Kankakee, Illinois.

Postum is a registered trademark
of General Foods Corporation.

THE BEST TIME OF OUR LIVES

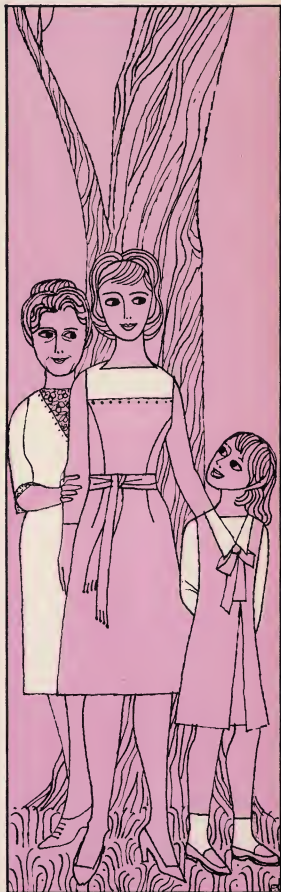
BY JANET W. BREEZE

● Who ever heard of anyone telling a teen-ager not to study so hard? It happened—to me! Somehow I always made friends in school with girls who were known as “brains.” In order to keep up with them scholastically, I had to study, and study hard. When I subsequently brought home my report cards glowing with straight A’s, a well-meaning adult member of the family scolded me for *wasting the best years of my life*. She said I should have fun and take advantage of my youth while I had it. “You can still graduate with B’s or C’s, but you can never recapture the extra time you waste working for A’s.”

I ignored the advice and continued storing up knowledge, but her words have haunted me ever since. *Is the carefree day of youth the best time of our lives?* Have you ever made such a comment? Many people have.

Not too long ago I heard a missionary completely stun a congregation at his homecoming by saying in his closing remarks, “I don’t consider my mission to be the best two years of my life”—the exact opposite of what everyone expects a missionary to report. But then he went on to say, “It was the best two years so far, but I expect the next two years and each year thereafter to be even better as my testimony of the gospel continues to grow.”

Needless to say, there are people who, to this day, are still upset by this young man’s words. They feel he must have been a poor missionary, although I have heard numerous reports contrary to their belief. But what was it he *really* said? That he didn’t enjoy his mission? Certainly not! He was merely trying to express his love for



life. He wanted to impress his friends and relatives with the idea that the more we grow, whether in the gospel or life itself (if it's possible to separate the two), the fuller our lives become and the more there is to enjoy. He anticipated that, even though his mission had been a wonderful experience, raising a family would be even more so.

What, then, of the woman who told me I was wasting the best years of my life? Wasn't that a fairly good indication that *her* life must be either spiritually or intellectually standing still? Anyone who lives that much in the past is not getting what they should out of life.

When I finally graduated from high school and felt the independence of a working girl, I truly

LEGACY

BY HARRIET R. BEAN

*My father had few gifts to leave
When last he went to rest;
A clock he always wound at night,
A garden hoe he had kept bright,
A song which he loved best.*

*The clock grew weary counting
hours,
The rusted hoe lay by;
But in my heart his tender song
Will live and sing my whole life
long
For comfort till I die.*

thought it was the best time of my life. But with each succeeding event life became richer and more wonderful to me. Presently, with a loving husband and two small children, I feel I have everything life could offer; but I am positive that if my number of children were to double, my joy would increase accordingly. As my children grow and leave home, I don't anticipate my life stagnating as some people do. My husband and I have already made our semiretirement plans for renewed independence and the *best time of our lives*, which we hope will continue eternally.



Is your church any place to skimp on carpet quality?

"No!" say the architects who specify for so many of the stately new Mormon church buildings. Good carpet, they point out, absorbs sound, saves on maintenance costs. And, of course, improves appearance.

Not surprisingly, Bigelow Gropoint® (above) gets the nod.

Long-wearing Gropoint's all-wool loop pile softens noise to a hushed quiet.

And Gropoint's 19 colors make it adaptable to any décor.

But Gropoint is just one of many Bigelows whose quality befits Mormon church buildings. There are others, including styles for every public building, every home. Bigelow has or can create the perfect carpet. We've done it since 1825.

Bigelow RUGS & CARPETS SINCE 1825

Preserve the Inspiration of

The Improvement Era

In Beautifully Bound Volumes



The Mountain West's finest bindery and printing house is prepared to bind your collected Improvement Eras into fine hard cover volumes. Mail or bring the editions you wish bound to the Deseret News Press.

12 issues in hard cover \$3.90. Advance payment must accompany all orders—Please include postage if volumes are to be returned by mail.

POSTAGE RATE FROM SALT LAKE CITY, UTAH

Zone	1 & 2	3	4	5	6	7	8
6575851.051.201.401.60



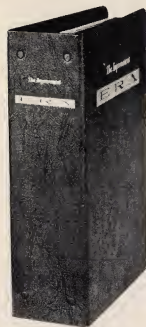
1600 Empire Road
Salt Lake City, Utah

Aim High >



You Can't Miss If You Read

The Salt Lake Tribune



PROTECT
your copies of
The Improvement
ERA
with an
ERA BINDER

only \$2.50

The Improvement Era
79 South State Street
Salt Lake City, Utah 84111

Teaching

(Continued from page 27)

When and if he does this he will not continue to be an enemy to God. Repentance and faith in God will restore the Spirit of the Lord in him, but if he will not repent he will continue as an enemy to God, the same as the devil.

Brigham Young has stated:

"It is fully proved in all the revelations that God has ever given to mankind that they naturally love and admire righteousness, justice and truth more than they do evil. It is, however, universally received by professors of religion as Scriptural doctrine that man is naturally opposed to God. This is not so When we do an evil, we do it in opposition to the promptings of the Spirit of Truth that is within us. Man, the noblest work of God, was in his creation designed for endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil." (*Journal of Discourses*, Vol. 9, p. 305.)

Those who do evil and who love evil have become that way by rejecting the counsel of God and his servants. They have rejected the promptings of the Spirit of Jesus Christ which enlightens every man that comes into the world and have gone on in the persuasion of the evil one to the damnation of their own souls. They have willfully turned against the "promptings of the Spirit of Truth that is within," as pointed out by Brigham Young, and can only overcome their condition by faith in Christ and repentance from their sins in order that the atonement may be efficacious in their behalf.

One who has drunk "damnation to his own soul," one who does not have a godly sorrow for his sins, one who loves Satan more than God must yield to the enticings of the Holy Spirit and become a saint through the atonement of the Lord Jesus Christ or he will *remain* as "an enemy to God." But he who has remained true to God, ever availing himself of the efficacy of the atonement of Jesus Christ, and has exhibited his love for God all the days of his life is not an enemy to God. President Heber J. Grant stated that "no man is perfect but one who strives earnestly to conquer weaknesses and grow into perfection does not sin. That is to

IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah

**LDS FASHION CONSULTANTS
WANTED IN ALL STAKES**

Gay Lee

Holiday Lingerie is now being presented by Gay Lee. Displays the elegance of modesty.

2511 S. West Temple, S. L. C., Utah

say, he is not a sinner. A sinner is one who indulges in sin habitually because he takes pleasure in it." One who has remained for the most part through his life as a little child, "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him" (Mosiah 3:19), is not an enemy to God nor has he ever been. He is a child of God both by birth and by obedience.

To be a child of God by birth is a great and wonderful accomplishment. This was attained through our faithfulness in our pre-existence. To remain a child of God by obedience is also a great and wonderful accomplishment. The purpose of this life is for each individual to show forth his obedience to the laws and commandments of God and thereby signify to his Heavenly Father that he loves him and that he is willing to endure anything "which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

Who, then, is the "natural man" to whom King Benjamin referred, or the "unnatural man" by the definition of Brigham Young? He is an enemy to God. He is one who has become carnal, sensual, and devilish and one who has turned away from the Lord and has gone contrary to the influence of the Spirit of the Lord. He is one who has turned to Satan and has loved Satan more than God, thereby making himself an enemy to God.

The man who is an enemy to God has become that way through his own willful disobedience—from turning to the love of Satan and from the love of God. He is not an enemy to God because of Adam's transgression. Christ atoned fully for that act. He is not an enemy to God because he has been "shut out" from the presence of God physically speaking. The Spirit of Jesus Christ enlightens every man that comes into the world. He who becomes an enemy to God must do so by rejecting the Spirit of Jesus Christ which is in him and the message of his servants both past and present who have and who do declare his gospel. He who becomes an enemy to God must love Satan more than God. He must reject the principles of repentance and faith in Jesus Christ if he is to become and if he is to remain an enemy to God.



W. Cleon Skousen
your guide



You can stand by the Sea of Galilee

Join Murdock Travel's Holy Land Tour, W. Cleon Skousen your guide!

LEAVING 14th MARCH, 1966, FOR 21 DAYS

You'll see all these wonderful places with a knowledgeable guide to explain everything of significance. Colorful Istanbul, Turkey • Romantic Beirut and the fantastic ruins of Baalbeck, Lebanon • Mystic Damascus, Syria • Cairo, Luxor, The Pyramids, The Valley of the Kings, Egypt • Jerusalem, Nazareth, Tel Aviv, Haifa, The Sea of Galilee—Many other Lovely Spots in the Holy Land • Return via beautiful Athens and exciting Rome.

ALL INCLUSIVE—HOTELS, MEALS, TRAVEL expertly arranged by **MURDOCK TRAVEL** the experienced travel counselors

MURDOCK TRAVEL, INC.

14 SOUTH MAIN, SALT LAKE CITY, UTAH

Send me full details of the Holy Land Tour

Name.....

Address.....

City.....State.....Zip.....

now!
conducting . . .

more than 270 courses in home study.

Here is an opportunity to continue your education at your own convenience and in your own home. The teaching is personal and individual.

Write today for further information and a free catalog.

NAME.....

ADDRESS.....

CITY.....STATE.....ZIP CODE.....

HOME STUDY

Brigham Young University
Provo, Utah



IDAHO FALLS TRAVEL LODGE

When attending the Idaho Falls Temple, stay at the Idaho Falls TRAVEL LODGE—close and convenient—

Special rates for excursions. — Temple open all day Saturdays. — Phone or write for reservations.

255 E Street
Idaho Falls, Idaho
Ph. 523-2960

BUY, SELL, TRADE OLD L.D.S. BOOKS, PAPERS, PAMPHLETS

Millennial Press Book Exchange

P. O. Box 635

Los Angeles, California 90272

Award Night

(Continued from page 29)

tains. Al dragged another big log in by the fire so they would be sure to have enough wood for all night.

"What about your dad and the scout dinner?" Ralph remembered.

"Don't worry. Dad can come find us." He was glad now that his dad wasn't out on a run. He was usually gone three days at a time.

Ralph's leg began to ache and his head ached, so Al tried binding the leg to a piece of the broken ski, and that seemed to ease the boy.

They prayed earnestly before eating most of the remains of the lunch and drinking some of the water heated with a milk-chocolate bar melted in it; they both felt better, and the hot drink warmed them inside.

As Al was thinking the dinner would be starting and the awards were probably being passed out, Ralph became delirious. Al wished they had some blankets, but he pulled the bough bed with Ralph on it closer to the fire and tried to make him more comfortable. He dropped off to sleep and finally roused about an hour later to find the fire just red coals, and he was stiff with cold. He raked the ends of the branches into the glow and piled more wood on, and soon the fire was roaring. Ralph seemed to be sleeping more quietly. Al checked to be sure he was breathing.

"I wish they would hurry up and find us." Just then a coyote broke the eerie silence with a long unearthly howl.

"I had better keep awake and keep that fire going," Al said to himself.

After another long wait and again finding the fire had died down, he finally was getting uneasy. He knew Ralph needed help and soon. Could he make a toboggan and get him down the hill? They might be found quicker if they were closer to civilization.

He tried weaving a mat with branches of the pine. If he just had some rope he could bind it to the skis. He knew there was too much loose powder snow for him to walk, and it was too cold to take off his coat.

Finally, he decided to take off his

shirt, tie the good ski to the end of Ralph's broken one, and try making a toboggan. If Ralph could just sit up. He had it tied and was dragging the still sleeping Ralph onto the sled when he heard a shout.

"Yoo-hoo! Hello-oo." He had been so intent on his work—a snow cat was at the bottom of the ravine, its lights searching for them.

"Over here," yelled Al. Relief made him shake as with a chill, and he brushed away a tear.

Al's dad and another man on the cat maneuvered into position to lift Ralph onto a sled tied on behind, wrapped him in blankets, and gave

GOLDEN ANNIVERSARY

BY MABEL JONES GABBOTT

*Now the dream has weathered the
years,
Prayed where the edges reached
too far,
Darkened in sheen where anxious
tears
Christened its striving toward a
star;*

*Yet strengthened in fiber through
stress and strain
Of two separate wholes being
welded as one,
Mellowed by measures of storm
and rain,
And reaching, reaching toward the
sun;*

*Building a bulwark against all fears
And hurts that the heart would
come to know;
So is the dream in its quiet years,
With love's fire banked to a steady
glow.*

Al hot chocolate from one of two Thermos jugs.

Ralph came to when they moved him.

"I'm all right now. I don't know what I'd have done without Al. God helped him care for me."

Al got into the other sled, and they started down the mountain. He glanced back at their camp, where there was just a glow from the doused fire. As they rounded a bend, he got a last glimpse of God's winter wonderland and offered a silent prayer.

Genealogy

(Continued from page 31)

intends to research. By correspondence with these people, he will be made aware of what research has already been performed, and he can be directed into areas of research where he will be the most useful.

The participant may discover through PRS that a family organization is in existence for the lines he intends to research. He can then join the organization and offer to assist in its research projects. Beginners are often amazed at the amount of genealogical research that has already been performed by their own family organizations.

Membership in a family organization or several such organizations cuts down on the amount of information that an individual should register with PRS. When there is a family organization, a PRS representative should be assigned by the organization to register the pedigree lines for which the organization is responsible for research. Individual participants registering for themselves should register only the lines they are working on that do not fall under the research jurisdiction of family organizations.

The potential of PRS and of the service that can be rendered genealogists everywhere is unlimited. Right now PRS is a "sleeping giant"—just beginning to stretch its arms and go into action. If all genealogical researchers throughout the world will register their pedigrees, completely and properly, PRS will become the greatest boon to genealogical research the world has ever known.

Priesthood members throughout the Church should take the lead in encouraging participation in this new and promising program.

NOTE: A 38-page PRS instruction booklet containing examples and illustrations can be obtained from Deseret Book Company. The price is 25c. The booklet is available with a plain cover or punched to fit the *Genealogical Instruction Manual*. When ordering, ask for Supplement B to the *Genealogical Instruction Manual*, entitled "Pedigree Referral Service." PRS registration and inquiry forms can be obtained at no cost from ward or branch priesthood leaders or from the Genealogical Society.

ERA OF YOUTH



Marion D. Hanks, Editor · Elaine Cannon, Associate Editor · January 1966



Whose side are you on? The Lord's? or...



The other side?

HUNDREDS OF THOUSANDS OF YOU all over the world are going to priesthood meeting and MIA, learning in seminary, leading out in a stand for right, praying in a family circle, working your way, gathering in youth conference and leadership meets, speaking and singing and dancing and growing in the gospel of Jesus Christ.

Hundreds of thousands of you all over the world committed to and living by high standards of cleanness and purity—abstaining from tea, coffee, tobacco, liquor, immorality, and aimless carousing in any form. You do this under all kinds of conditions in your world of college, army, brainwashings, and the ilk of adult movies.

You do this, making a mockery of statistics that color your generation delinquent, unchaste, wasteful, and selfish.

You do this establishing yourself to be on the Lord's side and heir to all his blessings for those who love him and keep his commandments . . . blessings in the now as well as in the foreverness of life.

In this issue are some provocative articles to help you firm up your faith, understand your problems, meet your challenges . . . and keep you on the Lord's side.

Who's on the Lord's side? YOU! that's who!

They're on the Lord's side

The first All-British Youth Conference

was an exhilarating event for all concerned. Sister Margaret R. Jackson of the General YWMA Presidency, General Superintendent G. Carlos Smith, Jr., and President Marion D. Hanks were special visitors from Salt Lake City. Sister Jackson's report follows:

In spite of steady driving rains, the spirit of 2,600 young people from all over England, Wales, and Scotland were not dampened as they gathered for the All-British Youth Conference held near Morecambe in northern England.

We were amazed as the football and soccer games were played and the discus and shot put splashed with each throw on a water-soaked, spongelike field.

Enthusiasm ran high, and loyalty to each zone brought real spirit to every activity. Road shows were polished and speech-contest talks were far above average. Military costumes for the dance festival were made by turning up the collars on the boys' dark dress coats and basting on braid trim. Ingenuity and originality were detected at every turn.



A group of young men taking their vacation time walked all the way from Scotland to be present, taking five days each way for the trip.

A Scottish girl waiting for her turn to run in the races noted that one of the boys in the track meet

had lost his shoes just prior to his race, so she offered him hers. When her race was called, she was unable to find the boy with her own shoes. Because of her unselfish kindness and self-sacrifice for a friend, she had to forfeit her race, and she did so with no ill feelings at all.



I know the youth will never forget the blessings of their three days at Pontins . . . as they participated and reveled in

a "smashing and splashing" good time.

by Margaret R. Jackson



ROSE MARIE ABINOSA of Hilo, Hawaii, is one of eleven children of Mrs. Trinidad Abinosa, a widow. This statement concerning her life and testimony should be strengthened to you:

The most thrilling experience of my life occurred on November 11,

1955, when I was baptized and confirmed as a member of The Church of Jesus Christ of Latter-day Saints. A member of this great Church for over nine years, I now understand more fully the miracle of life, why we are here, and where we are going after this life. So when my father died in June 1964, I felt comforted to know that if I live up to the teachings of our Heavenly Father and keep his commandments, I will be able to see my father again. The Lord gives and he takes. He took my father, but he has shown me the way that I may further my education.

Until recently I was uncertain whether I could go to college because I did not have the funds to do so. I prayed and asked guidance from my Heavenly Father, and I know that my prayers were answered. On May 4, 1965, I received a telephone call from the Bert S. Nakaji Scholarship Committee chairman informing me that I had been selected as the 1965 recipient of the \$4,000 Bert S. Nakaji Scholarship—a scholarship that would see me through four years of college. After I hung up the telephone, I bowed my head and thanked the Lord for opening the way for me. I then called my mother and told her the good news. She quoted this scripture: "Seek ye first the kingdom of God, and all these things shall be added unto you." (See Matt. 6:33.)

Then I understood why I was chosen. I seek his guidance and his counsel, and he in turn answers my prayers. We all can receive joy and happiness if we seek God's guidance and heed his counsel. If we do so with humble hearts and sincere intent, he will open the way for all of us. I bear you my testimony that I know this is the true gospel and that if we live according to his teachings, we will truly be blessed and be "exceeding glad."

by Rose Marie Abinosa



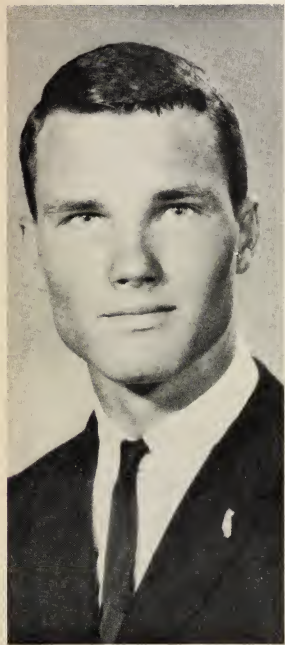
SCOTT WINTCH SONNE, eldest son of Mr. and Mrs. Conway B. Sonne of Palo Alto, California, is a young man with things going for him. His church, school, athletic, and social records thus far in his life are impressive. Currently at Stanford University on scholarship, he is in the Sunday School superintendency already. He has served as a student-body president and Boys' State delegate, was selected as a federation honor student and a merit scholar, was awarded the Senior Cup at graduation, is an Eagle Scout, and spent part time working as an equipment serviceman for a plumbing company.



When Sacramento Stake produced *The King and I*, these two boys, not yet members of the LDS Church, appeared for the first time on any stage. They were a hit, as was the ambitious production. Colorful, costumed, and carefully directed, the event was one to remember for all participants and viewers, according to V. McConochie, stake leader. The stake has had great success with their first year of organized camping with 100 percent certification of leaders and girls being the record. Even making a fire in pouring rain (as pictured) proved possible to these good campers.



MARJORIE MEADS, daughter of Dr. and Mrs. Garner Meads of Salt Lake City, is an exemplary LDS girl with Roman candles in her eyes. She won the trip to the ancient city by being the best seamstress in the US. She's a high-school junior and a member of the Pep Club, French Club, and Dance Club and has plans for a career in fashion design. (P.S. Marjorie was named International Winner at Rome!)



Editors' note:

Having been caught in that proverbial tug-o'-war, have you been pulled to the wrong side? Here's the way back.

The Importance of Being Alma

by Robert Spencer

ALMA, known as "the younger" because he bore the same name as his father who was Chief High Priest or President of the Church, in company with four sons of King Mosiah, secretly sought to destroy the Church by the use of "much flattery" and "many words." The record refers to them as "the very vilest of sinners" (Mosiah 28:4), and Alma as "a very wicked and an idolatrous man." (Mosiah 27:8.)

While thus occupied, Alma received a miraculous visit. An angel of the Lord appeared to him, explaining that his presence was an answer to the faith, the fasting, and the prayers of Alma's father. The angel told Alma that unless he stopped his deliberate effort to destroy the Lord's work, he would be destroyed himself.

During the next three days and nights, Alma suffered the torments of the damned. He recounted the experience to his son Helaman in later years:

... as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain.

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy. (Alma 36:17-21.)





A father's faith and prayers inspired a son's conversion.
And Alma, the younger—what happened to him?
He became the President of the Church, succeeding his father.
He also became the Chief Judge, the highest elective office of his people.

So?

So, from Alma, the younger, we learn that the result of true repentance is *not*, in God's eyes, like

—a board into which a nail has been driven, then withdrawn,
but leaving a hole;

—a bird with broken wing, now mended, which can never
again fly so high;

—a train derailed, back again on the track, but never able to
make the distance it might have reached.

God has taught us, through the prophets, that sincere

**REPENTANCE
BRINGS
FORGIVENESS
— COMPLETE FORGIVENESS**

Alma repented, and God forgave him. He became the Chief High Priest, the Lord's Anointed. He learned obedience and fulfilled his full potential—in this life.

that's

the importance of being Alma.



IF — you like fun without a hangover . . . knowing what you are doing when you are doing it . . .



IF — you like learning of Him and H



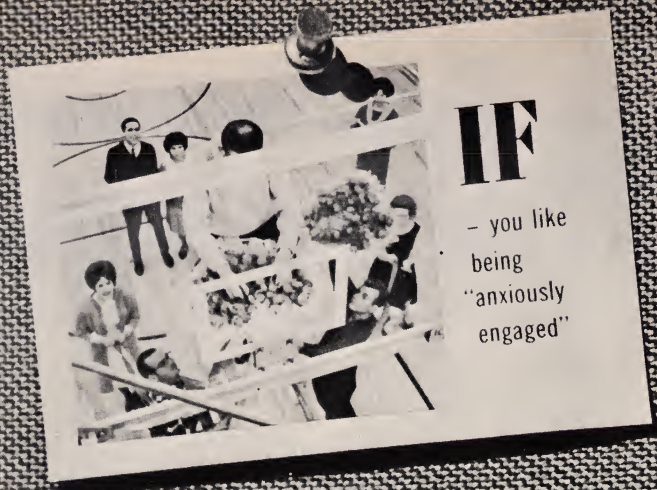
IF — you like crowds of warm, wonderful, wholesome people . . .



IF — you li
the right



is ways . . .



IF

— you like
being
“anxiously
engaged”



ke being where
kind of action is . . .

**...then you're
on the
Lord's side**

Editors' note: A true story—with youthful

jim yahamech

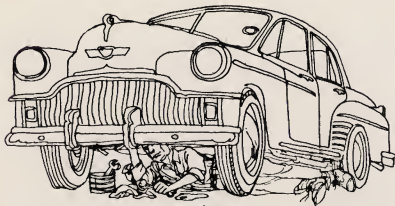
by Virginia Anderson

Who's on the Lord's side?

Jim Yahamech, a Canadian, is a champion of the Lord, but it has not always been so. Maybe that is the reason he is so diligent these days in seeking first the kingdom of heaven.

Jim Yahamech at 34 is six feet, 170 pounds, clear eyed, with an aristocratic tilt to his head and lips with corners turned perpetually into an appreciative smile. He is soft spoken, humble; yet, he emanates a feeling of strength and courage. Mr. Y. is married and has four children ranging in age from eleven to a year.

A little more than four years ago, he and his wife talked about finding some church where they could send their three young children, for to them children are important. They were conscientious parents. Just after Christmas while Jim was working under his car parked in front of his home, two young elders walked down the streets of this new residential area



in Vancouver. As they passed his car and observed two legs protruding, they stopped and one called out, "Sir, what do you know about the Mormons?" He edged out, "Nothing, and as you see I'm busy." Then apologetic for his abruptness to the two neatly dressed, smiling youth, he shouted to his wife hanging out the wash, "You want to know about the Mormons, Isabel?"

She called back, "Why, yes."
Jim added, "If you want, you may come back in a week, and we can talk."

The two nodded and went on. Being missionaries, they jotted down the invitation. To them his answer held a promise.



The Yahamechs are vibrant people and a well-matched couple. Each at this time enjoyed entertaining and "living it up" around the clock. Parties were synonymous with liquor and a gay time. They were such fun to be around and were always the center of things.

A week after Jim's first encounter with the LDS missionaries, he was gathering up the liquor bottles from the big New Year's Eve party they had given. He had placed some 17 in a sack to throw out; and as he opened the door he was confronted by the alert, neatly dressed missionaries. Being true to his word, he invited them in. The conversion of the family began.

The youths came back for the second discussion. This was followed by the fourth, then the fifth, and finally the sixth discussion.

"Well, Mr. Y., what do you think?"

"It sounds good, but I just don't know. Is this all? I thought you mentioned there were six lessons. We've just had five."

"We by-passed the third lesson because it is a discussion of our Word of Wisdom. We wanted you to get the overall story of the gospel first. Are you up to having words of wisdom in caring for the body?"

missionaries giving the strong pull to help this family get on the Lord's side.

-team member

"You're hitting a vulnerable spot, as you know, but go ahead. Let's see how we respond to such advice."

At the conclusion of the evening, Jim said, "Just don't tell me now I'll be better off if I stop smoking. I feel fine. I like to smoke, and there is nothing wrong with me. I enjoy my status in life."

An elder wisely challenged, "I'll bet you can't stop, and knowing this, you are just making excuses for yourself."

Jim Y. pondered this statement many times during the following days. Maybe he should try, just to find out if he could. So the test began. His wife found the words "I'll bet you can't stop" too true. She had been smoking three packs a day, and it was hard to leave them alone. Jim called Isabel from work each day to check on her progress. She encouraged him. When Jim was on the night shift, he felt a particularly strong desire to "light up" during his midnight lunch hour. When the elders heard about this night-time temptation, they dropped in during his snack period for many a night and sat and chatted until it was time for him to get back to work.

The Word of Wisdom slowly became part of their code of living.

The family was now attending church meetings, and Jim's spirit was quickened as he became aware of the opportunities afforded the young people. Time after time he was amazed at the youth program, and the response of youth, and the talents developed by them through regular attendance.

The Y. children were well loved by their parents. Maybe it was worth baptism to offer their seven-, five-, and two-year-old youngsters such an environment.

Jim now sensed that parents alone can't provide all that is needed in rearing children. God must be called in as a partner; his standards must lay the foundation for life. Then his thoughts came back to his own little ones. They needed more than Isabel and he could give.

They needed a great stabilizing influence that would continue always. He realized that the Church was the answer. His wife had already become convinced of the truthfulness of this new religion. So Mr. and Mrs. Yahamech entered the waters of baptism and truly experienced a rebirth. Their lives have been completely changed for the good.

In due time they came to Salt Lake City and were married in the temple for time and all eternity and had the children sealed to them. They then desired to have a child born in the covenant. A year ago this blessing was granted them.

In the bishopric now, Jim attended, for the first time, October conference to partake of the spirit found within the great Mormon Tabernacle. He attended all the sessions and special meetings pertaining to his position. With each he became more convinced of the divinity of the gospel of Jesus Christ.



At the conclusion of the conference weekend, he commented, "Oh, what have I to show for all my leisure hours before becoming a Mormon? What did I do with my time? Being here among LDS who have several generations behind them, I feel humble. Within a home, traditions and teachings build up from one generation to another. We must work fast and surely to provide for our young family what people here take for granted."

Who's on the Lord's side? Many stalwart people who serve well. But in the foreground is the Yahamech family, who know of a surety what it means to be on the Lord's team.

Editors' note:

Where do you fit
in the long line
peopling the
Lord's side?

WHO DO YOU THINK YOU ARE? Seems to be a simple enough question, doesn't it? Would you care to answer it?

You say you are Larry Jones and you are Mary Smith. Which Larry Jones and which Mary Smith? The ones who live on Pinetree Lane in Center City? Fine, fine. But now, who do you think you are?

"What do you mean?" you say. "I just told you."

Undoubtedly, some day, some place, we are going to be asked just who we are. We will have to be ready for the question. That you are the spiritual child of our Heavenly Father is part of that answer. That you are the son or daughter of earthly parents is another part. But there is more to it than that.

This miniscule particle of eternity which we are now experiencing is going to terminate before we realize the time has flown. And after that we will be asked who we are. If we cannot answer, how will we know which family we belong to? How will we know which loved ones are awaiting our arrival with open arms? And will their arms be open and eager for us if we have made no endeavor to help them and to bind ourselves to them?

Who — [do — think
 you — you
 are?]

Surely there are families in the next life after this. Would an existence be heavenly if there were no father and mother there to greet us? If there were no sister to put her arms about you? If there were not your beloved grandfather, the one who bought that first pocketknife for you, there with his smile and comradeship?

Holy scriptures, prophets' testimonies, and individual testimonies prove there is life after physical death. And proof has long existed of family ties and love continuing in the next life. These wondrous conditions are based upon one prime requisite. That is: Man must live "by every word that proceedeth out of the mouth of God." (Matt. 4:4.) And one of the requirements of each generation is that they be sealed to their progenitors. We know there is no salvation without our dead.

Once more, who do you think you are? There are so many Jones families and Smith families that you must be certain. You must be positive your sealing line runs as true as the blood which flows within you.

Can you tell without hesitation what was your mother's maiden name? Do you readily know the first name of your father's mother? Do you know from what countries your great-grandparents came?

Do you know where you can obtain all your answers? Have you ever filled out a family group sheet for yourself and your parents? If you do not do so, vital information may be lost and vital links in your personal chain to celestial exaltation may be weakened and even broken.

There is a word for finding who you are. The word is genealogy. Look



it up in the dictionary. It is the science of gaining complete identity. It is as hypnotizing as a jigsaw puzzle, as inspiring as the golden Angel Moroni atop the Salt Lake Temple, and as intriguing as any mystery you could ever read. But this mystery surrounds you. Yes, you, Larry Jones and Mary Smith.

Just how come you have red hair and blue eyes? Are you a bit Irish? You are tall and athletic. Was your grandfather before you built the same? You are interested in politics and what is going on in the world. Did you have an ancestor whose firm hand signed the Mayflower Compact with a flourish? Was that your sixth great-grandfather who lay critically wounded by Indians in New York State and lived only long enough to declare his love for family and his country?

Genealogy means that ancestor may have his beloved family forever if you will submit his family group sheet for temple work. It also means that you will meet those people who so diligently lived that you are in this land of favored circumstance. They exist. They are real people. They are your people.

Now, just who do you think you are?

Being in the World
Without Being
Part of the World

by Mrs. Charles F. Wilcox

FOURTH IN A SERIES



During my fourteen years' experience arranging for the exhibiting of suitable motion pictures as stake projects in the Church, I have been in frequent contact with officials and workers of the film world. Never at any time has my strict observance of the Word of Wisdom been a source of embarrassment to me.

If I am offered a cocktail by someone I do not know, someone I do know will say, "She's a Mormon—they don't touch the stuff." They all take this in good spirit—nobody has ever shown offense or made light of my convictions. The cocktail is at once replaced by a soft drink.

From moving-picture top officials I have heard many words of praise for the Latter-day Saints they see and meet. They admire our people for their clean living, their honesty, their courtesy, and integrity. They are happy to exhibit their films to Mormon audiences.

The theater hands also rejoice—because they do not have to sweep up the litter of cigarette stubs off the floor.

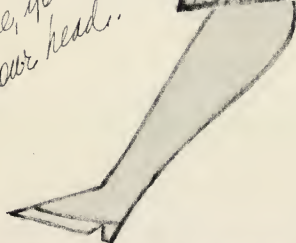


DON'T LOSE YOUR HEAD

and your place on the right team just because you're coaxed, teased, tempted, taunted, laughed at, bribed, begged, enticed. Remember whose side you are on and what the team training rules require. No temptation (however tempting!) is worth being on the losing side. Keep your head—and your status eternally.



*Editors' note:
If you are on the
Lord's side, you don't
lose your head.*



"The Lord is on my side; I will not fear: what can man do unto me?"

(Psalm 118:6.)

Who else is on your side?

1. Parents

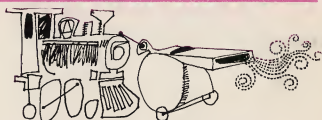
2. Church

3. Good friends

4. Era of Youth

The Last Word

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
Oliver Wendell Holmes, from "The Chambered Nautilus"



Don't brag. It isn't the whistle that pulls the train.

"I am sorry to drag you so far out into the suburbs on a dreadful night like this, doctor."

"That's okay. I have another patient in this vicinity, so I can kill two birds with one stone."

Nothing annoys a woman more than to have friends drop in unexpectedly and find the house looking as it usually does.



If we give everything we have for eternal life, it will still be the best bargain we can make.—Sterling W. Sill

If the moon isn't made of green cheese, why the rat race to see who gets there first?

If you tell the truth you don't have to remember anything.—Mark Twain

Oftentimes when I hear people talk of their difficulties, it appears like foolishness to me; I scarcely notice them.—Heber C. Kimball

We would consider it strange that God should make an earth and not visit it.—Stephen G. Covey

From a letter to Lever Brothers: "Dear Sirs, You advertise with the claim—If it's safe in water, it's safe in Lux. Now, about my goldfish. . . ."

The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.—Professor Edwin Conklin, Princeton University biologist

Pat and Mike were dining together. When the fish arrived, Pat took the larger piece. "Foine manners ye have," said Mike. "If I'd reached out first, I'd have taken the smaller piece." "What's ailin' ye?" Pat said. "You got it, ain't ye?"





home of radio

COVERAGE!

FROM OUR HOME TO YOUR HOME

KSL, home of radio ... 50,000 watts of penetrating power ... pace-setting news ... unparalleled variety ... and masterful personalities from our home to your home ... 24 hours daily!

PACE-SETTING NEWS!

First broadcast station to report United Airlines 727 jet disaster. First with New York power failure stories. Such accomplishments are typical for the leader in InterMountain America News. Be assured of the last word in local, regional, national and international news by listening to instantaneous reports from KSL, home of news.



UNPARALLELED VARIETY!

Farming - Hollywood - Music
6:45 a.m. "Farm and Ranch Round-up" with Lynn Adair and Morgan Skinner.
9:40 a.m. "Calling Hollywood" with Joe Johnson.
6:15 p.m. "Rare but Well Done" with Joe Meier.



WEEKEND
Steve Lawson



CROSSROADS
Hal Peterson



CALLING HOLLYWOOD
Joe Johnson



THE HERB JEPKO SHOW
Herb Jepko



PARTY LINE
Margaret Masters



SPORTS NEWS
Paul James



RARE BUT WELL DONE
Joe Meier



WEATHER
Bob Welti



NEWS
Wes Vernon

MASTERFUL PERSONALITIES

These are a few of the KSL, home of radio, personalities who provide you with news, information, entertainment, delightful conversation, and companionship.

DIAL 1160



home of radio

Broadcast House • Salt Lake City, Utah

"Catch me, Daddy..." These familiar words express the trust of a child in his father. He jumps with the full confidence that you will be there to catch and care for him. This trust extends to his faith in your provision for his future, too. You can best assure it with a Beneficial Life plan to suit your needs and income.



BENEFICIAL LIFE

Insurance Company

Virgil H. Smith, Pres. Salt Lake City, Utah

